

PROTECT THE FAMILY

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What Will The Boy Become?

What Will the Girl Become?

## The Objects of Marriage

**Definition.**—By marriage is meant the union between man and woman for life. The French Minister Portales defined the purpose of marriage as the propagation of children and mutual help. Proudhon defines marriage as "true community of love and an example of personal possession."

**The True Objects of Marriage.**—Portales' idea of marriage is the common one. Let us overlook the fact that some men and some women marry for convenience, the man to secure an efficient housekeeper, the woman to be kept when she is tired of keeping herself. The primary end of marriage is then (a) to beget and bear children and (b) to rear the offspring until they are able to care for themselves. This end is usually the sole end of mating in the animal kingdom, and even in the lower races of mankind! It has only been in comparatively recent times that the element of love has evolved among European races.

**The Secondary Function of married life** may be termed the "spiritual object of marriage." The slow but steady growth and development of this function has proceeded to such a marked degree that today it diffuses practically all of our mental and emotional processes. Neither laws nor regulations can create married happiness. A happy home requires love, a deep, abiding sympathy, and understanding.

# Pro-Family Politics on the Left





# GayCommunityNews

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## Boston Mayor Says New Liaison Will Be Hired

By Larry Goldsmith

Mayor Kevin White told an assemblage of lesbian and gay activists on March 9 that he will reinstate the position of mayoral liaison to the lesbian and gay community by May 15 and will issue an executive order based on a proposed gay rights ordinance in time for Lesbian and Gay Pride Week in June.

At a hastily arranged meeting with members of the Boston Tea Party 2½ Committee and others from the community, the mayor also promised to appoint a lesbian or gay man to the city Board of Health and Hospitals and to turn over one of the city's surplus school buildings for use as a les-

bian and gay community center if such a building remains unwanted after public bidding.

The meeting with the mayor climaxed nearly nine months of negotiations with city officials by members of the Tea Party 2½ Committee, an ad hoc organization formed last June after White fired Robin MacCormack, the former liaison, and eliminated the position. City officials at the time said MacCormack's dismissal was necessitated by the effects of Proposition 2½, a voter-enacted tax reform measure which sharply reduced government revenue. But the mayor's move was believed by many to be politically motivated. Some have suggested the post was

eliminated because MacCormack failed to play his part in the political machine White has organized in his more than 14 years as mayor.

The mayor had previously agreed to reinstate the liaison position contingent on the passage of the Tregor bill, a \$75 million bond issue supported by the mayor as a means of easing the city's financial problems. Now, however, with passage of the Tregor bill by the state legislature looking ever more unlikely, White has said he will hire a new liaison whether the bill passes or not. Salary for the new position will be in the \$20,000 to \$25,000 range, a marked increase over the previous

salary of \$14,000 per year.

If Tregor does not pass, White said, "there'll be people I'll be firing and they'll be saying 'How about me?' . . . [But] I'm going to do it, and if we have massive firings, they [the liaison] will be up for grabs too, but I have other people I can fire before them."

The mayor also agreed to sign a new executive order based on a proposed gay rights ordinance drafted by the Tea Party 2½ Committee. In April 1976 White issued an executive order banning discrimination by the city on the basis of "sexual preference or personal lifestyle," but some activists have described that order as unenforceable. Tea Party 2½ Committee members say the proposed new order will more effectively protect the rights of lesbians and gay men.

Commissions, White agreed to appoint a qualified applicant to the city Board of Health and Hospitals, which the mayor described as "a good, prestigious board." White asked the Tea Party 2½ Committee to suggest individuals it thought might best fill the job. "As long as the person's good, I'll rely on the Committee's judgment," White said.

White claimed that the worsening of the city's financial problems precluded the possibility of donating a city building for use as a lesbian and gay community center. He did, however, point to the existence of several surplus school buildings the city plans to sell and said that if public bidding produces no buyers, the city could turn over a building to the community at the price of refurbishing and maintenance. Certain of the city's surplus schools are expected to be highly prized by developers, while others are expected to attract few or no bidders.

White left the meeting to address a group of firefighters before the last agenda item, police relations, could be discussed. The mayor agreed to schedule another meeting to address that issue, and left in his place Asst. Police Commissioner Chuck Wexler and Sgt. Bill Johnson of the Community Disorders Unit. Wexler agreed to consider proposals for the inclusion of material concerning the lesbian and gay community in police officer training and to work with a task force from the community on relevant issues.

When those present at the meeting expressed the need for a city gay rights ordinance, White deferred. "That's your bag," he said. "You want to file an ordinance over at that place [the city council], it's up to you." White's relations with the city council have historically been stormy.

Pressed on the timing of the new executive order, White replied that it would be issued "no later than Gay Pride Week," and, addressing this reporter, added: "That'll be on the front page, right?"

In response to a request by the Tea Party 2½ Committee that lesbians and gay men be better represented on the city's boards and

*Globe*. "The man is unraveling, coming undone."

Deputy U.S. Attorney Mark Wolf told *GCN* that an inquiry into "matters relating to the Williams investigation" is continuing, but declined to be more specific. Wolf said it is the policy of his office neither to confirm nor deny the existence of specific investigations.

D'Alesandro has charged that Noble is denying only those con-

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## Elaine Noble Implicated In City Hall Extortion Case

By Larry Goldsmith

BOSTON — When city redevelopment official John M. Williams was accused last November of soliciting a bribe from a prospective developer who later turned out to be working with the FBI, Elaine Noble, the mayor's assistant director of intergovernmental relations, emerged as a key witness.

Noble, who in 1974 earned national recognition as the first open lesbian to be elected to a state legislature, was questioned for three hours about her dealings with Anthony J. D'Alesandro, a real estate investor interested in obtaining a city contract for the Uphams Corner Revitalization Project in the Dorchester section of Boston (see *GCN*, Vol. 9, No. 23). D'Alesandro's claim that Williams requested a payoff from him — made to Noble, to the FBI and to the Boston *Globe* — resulted in a grand jury indictment against Williams. Williams pleaded guilty to charges of extortion on March 4, becoming the second White Administration official to plead guilty to such charges in the space of a month; he faces sentencing on March 31.

Shortly after Williams' guilty plea, D'Alesandro, in an interview with the Boston *Globe*, accused Noble of illegally soliciting a con-

tribution to Mayor Kevin White's reelection campaign, offering to influence the lease of Buddies, a Boston gay bar, and offering to speak to White and Theodore Anzalone, the mayor's chief campaign fundraiser, about D'Alesandro's proposal for the Uphams Corner redevelopment project.

In that interview, D'Alesandro also maintained that when he first told Noble of Williams' extortion attempt, Noble replied, "Why do business with princes when you can deal with kings?" D'Alesandro added that Noble told him the extortion attempt was not "authorized."

A *Globe* article the next day quotes Noble branding D'Alesandro's charges as lies. Asked by the *Globe* if she really did make the statement about princes and kings, Noble said, "[We] were both talking in very gay, campy talk, and I might have said something outrageous like that, something absurd, in that context. [It was] certainly not anything like what he [D'Alesandro] is trying to imply now." (D'Alesandro too is gay.)

Noble also labelled as "absurd" D'Alesandro's statement that she is under investigation by the U.S. Attorney.

"I really feel sorry for [D'Alesandro]," Noble told the

### News Analysis

## LA Vice Cop Lloyd Martin Moved to Administrative Job

By Mitzel

LOS ANGELES — Detective Lloyd Martin, formerly head of the Sexually Exploited Child Unit (SECU) of this city's vice squad, has been reassigned.

In its Friday, March 12 edition, the Los Angeles *Times* reported that Martin had been moved from the SECU to a lesser job in a juvenile administrative unit. Although Police Commander William Booth told *GCN* that Martin's reassignment should be seen as "not punitive," it is clear-

ly a demotion in rank and a humiliation within the force. Martin is a 17-year veteran on the police force.

Martin founded the SECU in 1976 and has run it since. As head of the unit, he has appeared before congressional committees and in numerous media interviews as an expert on child abuse and kiddie porn.

But gay activists in Los Angeles and around the nation have long maintained that Martin has used his kid-porn and child abuse front as a smokescreen to continue his harassment and arrests of gay men.

Los Angeles Police Captain Robert Taylor said that Martin's reassignment was partly a result of his outside activities. In 1980, Martin and his wife Beth began running an operation in their garage called the Foundation for America's Sexually Exploited Children, Inc. Using materials he took from gay men he had arrested, Martin spoke to police and conservative groups about kid porn and pedophilia. He was paid as much as \$1000 for each speaking engagement. Taylor indicated that police officials were unhappy that on many occasions when Martin spoke it was not clear that he was speaking for his foundation and not for the police department. Taylor said that the speaking engagements involved conflicts of interest.

The latest controversy, which may have led to Martin's demotion, involved his repeated references to the Boy Scouts and the Big Brothers of Los Angeles as

organizations in which sex offenders could have access to boys. Martin criticized the Big Brothers for failing to take adequate steps to screen their applicants to detect sex offenders and advocated that the voluntary organization fingerprint all its applicants and turn the prints over to the police.

Richard Arbenz, executive director of the Big Brothers, told *GCN* that he asked Martin to drop the specific mention of his organization when he spoke publicly and simply refer to "child serving agencies." When Martin failed to do so, Arbenz and others spoke with Martin's superiors in July, 1981. Yet Martin continued.

Arbenz said that his agency otherwise had perfectly good working relations with the SECU, which they used to check out Big Brother applicants.

Rotation of cops on vice detail is a standard police practice, done to prevent burn-out and to prevent vice cops from becoming a part of the "vice" they are supposed to be patrolling. The LAPD is no different. Many who worked for Martin's SECU lasted for six months to a year. Martin, as founder, had been there since 1976.

When Los Angeles *Times* reporter Keith Love called the Martin residence, Beth Martin said that her husband was currently on "psychiatric leave" from the police department. Commander Booth, the officer in charge of press relations, told *GCN* that Martin was "sick with stress" and not on duty. Booth

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Ken Rabb

Elaine Noble. Anthony D'Alesandro quoted her as saying, "Why do business with princes when you can deal with kings?"



# News Notes

## quote of the week

"We must not just go against the tide. We must absolutely break the tide. It will take nothing less than a radical revolution."

—Harold Lindsell, former editor of *Christianity Today* magazine, at the Congress on the Bible held last month in San Diego, California. According to the Chicago *GayLife* article in which Lindsell is quoted, the "tide" in question is "secularism and questioning of fundamentalist interpretations of the Bible."

## mayoral smut

FORT LAUDERDALE, FL — A lawsuit filed recently against this city's mayor accuses her of violating an anti-obscenity ordinance by distributing campaign photographs of herself holding a handgun, *the weekly news (twn)*, a gay paper of Miami, reports.

Mayor Virginia Young, who, as part of her re-election campaign has distributed some 10,000 copies of a photograph showing her pointing a



.38-caliber revolver, has been a strong supporter of the ordinance. The anti-pornography law, which was passed unanimously by the City Commission, is directed against a number of gay and straight erotic bookstores in the city (see *GCN*, Vol. 9, No. 31).

"I'm trying to send a message to the City Commission that there are people who would define obscenity as the rampant use of handguns rather than the existence of a bookstore," commented Norman Kent, the attorney who filed the suit.

According to *twn*, Kent argues that the photograph is "as lewd and disgusting as most of the materials now being prosecuted in the city's drive to put the adult bookstores out of business."

Kent's suit holds that the court must decide on the obscenity of the photograph because the city commissioners, who would ordinarily make the decision, could not judge impartially.

## life

BOSTON — A superior court judge here has sentenced a man to life in prison without parole for murdering one gay man and wounding another in a 1980 sniper attack outside a restaurant near the Boston Public Garden.

The Boston *Herald* reports that 30-year-old Richard Street was convicted of first-degree murder and was sentenced on March 15 for killing Mark Robinson and wounding John Aument, managers of the C'Est Si Bon Restaurant, as the two men sat in Aument's car outside the restaurant in December 1980 (see *GCN*, Vol. 8, No. 23).

Street, who had worked as a dishwasher at the restaurant, later told a witness he had been "treated like an animal" while employed there.

Street's attorney had argued initially that his client was innocent by reason of insanity but later sought conviction for the lesser offense of second-degree murder.

## climate of retreat

WASHINGTON, DC — Complaints of racial or sexual discrimination lodged with the District of Columbia Office of Human Rights rose 41 percent last year as compared to the previous fiscal year.

The Washington *Post* quotes Anita Shelton, director of that office, as blaming "the new national climate of retreat from ... basic civil rights protections" for the large increase in the number of complaints.

The Human Rights Office accepted 715 discrimination complaints in fiscal year 1981, compared to 501 in fiscal year 1980. Of 649 cases resolved during the year, 194 were decided in favor of the complainants.

Shelton maintained, however, that civil rights groups and labor organizations have not done enough to address illegal employment discrimination. Workers filed 1350 employment-related complaints last year, but nearly half were rejected because of insufficient documentation or because the employees failed to follow up the complaint.

"The shocking, hidden, unenforceable story behind the office's 1981 case enforcement," Shelton said, was the number of citizens "who did not charge discrimination."

Shelton added that many employees drop complaints because they often must face a battery of corporate lawyers and executives to prove their cases.

## short changed

RICHMOND, VA — The Virginia Supreme Court on March 8 denied a request by supporters of the Equal Rights Amendment to interpret a state Senate vote as favoring ratification of the amendment.

The Washington *Post* reports that pro-ERA senators had taken their case to the court when Lt. Gov. Richard Davis declared that Senate rules required 21 votes to adopt a constitutional amendment. The Senate had voted 20 to 19 in favor of the ERA.

Virginia, which has rejected the ERA for nine consecutive years, would have become the 36th state to ratify it. The amendment would have to be ratified by a total of 38 states before June 30 to be adopted.

## opinion in the province

BELFAST, Northern Ireland — Allegations of sex between children's home residents and men employed at the homes are being used here by opponents of the decriminalization of homosexual acts in Northern Ireland.

*The Body Politic* of Toronto reports that Member of Parliament Enoch Powell has used the scandal resulting from prosecutions on charges of trans-generational sex at the homes to support his claim that "opinion in the province is adverse to the imposition of mainland law on the Northern Irish."

Six men connected with the homes have pleaded guilty to charges of sex with minors. Police have interviewed more than 180 former residents, some now in their thirties, and the press has charged that government officials, policemen and businessmen were involved in a "child prostitution ring."

Northern Ireland has retained its laws against homosexual acts despite a ruling last October by the European Court of Human Rights that the laws infringe on human rights (see *GCN*, Vol. 9, No. 20).

## professional miseducator

HOUSTON — The Houston Police Department has announced that a new course on gay lifestyles in its training program for police cadets will not be taught by the two gay men originally chosen for the job but will be conducted instead by the police academy's education director (see *GCN*, Vol. 9, No. 32).

The gay male publication *This Week in Texas* (TWIT) reports that Education Director John Matthews responded to strong public opinion by reversing an earlier decision to hire gay activists Lee Harrington and Bill Scott to teach the course. According to TWIT, Matthews said in a letter to acting Police Chief John Bales, "It is my carefully considered opinion that this issue has gotten out of proportion to its actual value and has damaged the learning environment at the Academy."

It is likely, however, that more pressure came from the mayor's office and from the Police Department itself than from the general public. Mayor Kathy Whitmire, who was elected last November with strong support from the lesbian and gay community, had expressed displeasure with the choice of Harrington and Scott, saying she preferred a "professional educator" for the position. And police reacted with hostility to Whitmire's campaign statement that she favored hiring qualified gay and lesbian police officers.

In the meantime, the New York *Times* reports that the deputy and assistant police chiefs and other high-ranking officers are opposed to Whitmire's choice of Lee P. Brown, public safety commissioner of Atlanta, as the new Houston police chief. If he is confirmed by the city council, Brown will be the first black police chief in the city's history and the first chief hired from outside the department in 40 years.

The Houston police have a history of racism and brutality. According to the *Times*, Houston has the highest rate of fatal shootings by police among the country's 20 largest cities and was second only to New Orleans in the number of civil rights violations by police reported in the fiscal year 1981.

## frats

COLUMBUS, OH — Harassment of gay fraternity members at Ohio State University has led to an effort to sensitize fraternities to the rights of their gay members.

*The Lantern*, the student newspaper at the Columbus campus, reports that representatives of the University's Interfraternity Council (IFC) and Gay Alliance (GA) will examine the IFC constitution, which is currently being revised, in an attempt to incorporate specific language concerning the rights of gay fraternity members.

Despite the fact that lesbian and gay students at Ohio State are already protected against discrimination by the Code of Students' Rights and Responsibilities, several instances of harassment have been reported. One fraternity member was verbally harassed by two members of the same fraternity who saw him kissing a male friend. A member of another fraternity was forced out because other members suspected he was gay.

## ladylike behavior

CLEVELAND — Local feminists became "ladies" and outdid Phyllis Schafly on February 12 during Schafly's appearance at the City Club.

*In These Times* reports that in honor of Schafly's visit the Pro-Choice Action Committee and the Akron NOW chapter transformed themselves into Ladies Against Women (LAW) and the Coalition for Harboring Indefinite Chastity and Kaffee-klatsch Sentimentality (CHICKS). Outside the City Club, the "ladies" carried signs reading "Suffering Not Suffrage," "Sperm Are People Too" and "You're Nobody Till You're Mrs. Somebody."

Chants included "Hit us again! Hit us again! Harder! Harder!" and "Fifty-nine cents is to-o-o much!"

Inside the club, several barefoot and evidently pregnant "ladies" joined members intent on listening to Schafly's speech.

Publicity released before the event listed as co-sponsors such groups as Another Mother for World Domination, The Vulture Forum, League to Protect Separate Bathrooms, Bedtime for Bonzo Anti-Evolution League, Voice of the Unconceived, Future Fetuses of America and the National Association for the Advancement of Rich White Straight Men.

## bash tracking

NEW YORK — The National Gay Task Force (NGTF) has initiated a project to monitor and document cases of violence against gay men and lesbians and has planned a campaign to counter such violence.

Citing "increasing inflammatory pronouncements" against gay people by the radical right as a stimulus for the increase in homophobic attacks, NGTF plans first to establish regular contact with existing local anti-violence groups. Groups in Denver, San Francisco, Chicago, New York and elsewhere which have pioneered anti-violence campaigns will be asked to provide both information and advice on how best to conduct such a campaign on the national level.

NGTF will then monitor homophobic violence throughout the country and will watch closely how public officials respond to specific incidents. The information will be disseminated to the gay and straight press and to public officials.

"Better documentation and evaluation of gay victimization," says Mel Boozer, NGTF director of civil rights advocacy, "will allow us to lobby public officials effectively and will lead directly to a more informed community. This process will lead to better police response to gay victims across the board."

Lesbians and gay men who wish to become involved in the project should contact Larry Gurel at NGTF, 80 Fifth Avenue, New York, NY 10011. Their telephone number is (212) 741-5800.

## welcome changes

NEW YORK — Forty-one of the 49 persons who have had sex-change operations at the University of Minnesota Medical Center say they are happy with the change, UPI reports.

Presented at the annual meeting of the American Association of Sex Educators, Counselors and Therapists, a follow-up study on the 49 persons indicates that male-to-female patients are more satisfied with the results of the operation than female-to-male patients.

Only eight of the 49 operations involved a change from female to male.

## suddenly sectarian

WASHINGTON — Final arguments have been heard in D.C. Superior Court in the case of two lesbian and gay student organizations seeking official campus status at Georgetown University, the Washington *Post* reports.

The suit, originally filed in 1980, charges the university with violating the city's Human Rights Act, which prohibits discrimination on the basis of sexual orientation.

Following a court ruling last March that the university had violated the act, university officials claimed that as a Catholic institution Georgetown has a constitutional right under the First Amendment to discriminate.

In final arguments heard on March 2, attorneys for the university held that recognition of gay campus groups would be "fundamentally in contradiction with the teachings of the Catholic Church." But lawyers for the students pointed out that the university recognizes women's and Jewish groups, which also do not adhere to Catholic teachings.

In a case involving the estate of a deceased donor, attorneys for the university argued before the U.S. Supreme Court in 1906 that Georgetown was not a religious institution. "But when it comes to avoiding a civil rights statute," attorney Ronald Bogard commented, Georgetown is "suddenly sectarian."

News Notes compiled this week by David Morris.



# Senate Committee Passes Hatch Amendment

By Jil Clark

WASHINGTON, DC — The Senate Judiciary Committee has approved by a vote of ten to seven a constitutional amendment which would severely threaten access to legal abortion in the U.S. (see *GCN*, Vol. 9, No. 20).

The amendment, proposed by Senator Orin Hatch of Utah, was approved by Hatch's Constitution Subcommittee. The legislation reads: "A right to abortion is not secured by this constitution. The Congress and the several states shall have the concurrent power to restrict and prohibit abortions, provided that a law of a state which is more restrictive than a law of Congress shall govern."

Voting against the amendment were Senators Mathias (MD), Specter (PA), Baucus (MT), Byrd (WV), Kennedy (MA), Leahy (VT) and Metzenbaum (OH). The following senators voted for the amendment: Senators Thurmond (SC), Laxalt (NV), Dole (KS), Hatch (UT), Grassley (IA), Simpson (WY), East (NC), Denton (AL), Biden (DE), and DeConcini (AZ).

The date on which the proposed amendment will be brought to the Senate floor is not yet known.

If the amendment becomes part of the Constitution, it will enable Congress to outlaw all abortions by a simple majority vote in both houses or, failing that, enable any state legislature to accomplish the same thing within the state's boundaries.

In the latter case, "the court could be caught in years of adjudicating, trying to figure out which law is more restrictive — the state's or Congress'," said Suellen Lowry of the National Abortion Rights Action League (NARAL).

The amendment must first be passed by two-thirds of both houses and ratified by 38 states. Lowry said that there is still hope that the proposed amendment will not emerge from the Senate.

"We haven't gotten a firm head count [of pro-choice Senators], but two-thirds is an awfully large number. We have a chance to beat the amendment."

Lowry added, "It helps that there are some anti-abortion forces that do not support the Hatch Amendment [on the grounds that the proposal] doesn't give human personhood to a fetus."

The conflict Lowry is alluding to has split the major anti-

abortion groups into those supporting North Carolina Senator Jesse Helms' Human Life Statute, which would outlaw abortions by legislating that human life begins at conception, and proponents of Hatch's measure.

Hatch has touted his amendment as a compromise and a salute to states' rights because it would give state legislatures some freedom to govern themselves in the controversial area of abortion — so long as they use that freedom to take away reproductive rights.

Many pro-choice activists contend that this "states' rights" compromise is counterfeit. According to Marguerite Beck-Rex of NARAL, Hatch's proposal offers Congresspersons a means of "getting off the hook" on the abortion issue without having to face Helms' controversial bill.

Judy Brown, head of the powerful American Life Lobby, agrees that the amendment proposes a circuitous route to outlawing abortions, and she is opposed to it for that reason.

"If this passes it will be the biggest set-back the pro-life movement has experienced ever," she told *GCN* three months ago. "We don't want five or six amendments of a bill. We don't want abortion banned five or six years down the road. We aren't willing to let some

babies [in some states] die."

The amendment, a brain-child of Minnesota Citizens for Life, has been met with disapproval by 60 percent of the national anti-abortion organizations, including National Rights to Life, the March for Life Committee, the Life Amendment Political Action Committee and the Christian Action Council. When the leadership of the National Council of (Catholic) Bishops endorsed the proposed amendment last year, several of its members protested.

Lowry said, "The supposition here is that Hatch and Helms are negotiating behind the scenes right now, trying to resolve some of the controversy among anti-abortion groups. If an agreement is reached, they could put both measures before the Senate at the same time which could lessen the antagonism between the Hatch and Helms constituencies. . . . And I wouldn't be surprised if Hatch and Helms voted for each other's bills."

Lowry added that she is not discouraged because "there is still a pro-choice majority in this country and the 1982 elections will be the first time that the pro-choice majority is voting with an awareness that legalized abortion is in jeopardy."

An amendment identical to Hatch's has been introduced in

the House by Representative John Ashbrook of Ohio. No action has been scheduled on the proposed amendment, now in the Judiciary Committee. "The House Judiciary Committee is more pro-choice than the Senate Judiciary Committee," said Lowry. "But once it gets to the House floor, we won't have any better chance than we do in the Senate."

In addition to the Hatch amendment and Helms' so-called Human Life Amendment, Helms had introduced legislation which would prohibit any federal agency from performing or financing, even indirectly, an abortion except to save the life of the pregnant woman.

*GCN* asked Lowry whether the U.S. Supreme Court could be expected to block the enactment of either of Helms' measures. "I wouldn't be surprised if the court considered [blocking either of] the bills if they passed . . . because it has already ruled that the Constitution says there is a right to privacy which protects a person's choice with respect to abortion."

"However, the court can not intervene regarding the Hatch Amendment, even before it begins the ratification process, because it cannot rule that a proposed change in the Constitution is unconstitutional."

—filed from Boston

## Vice Cop

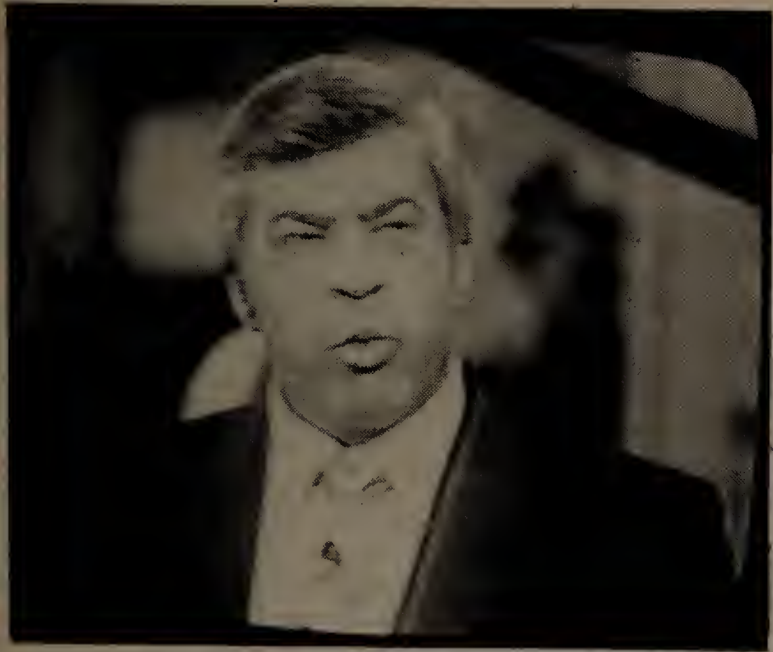
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would neither confirm nor deny that Martin has been hospitalized and is under professional psychiatric treatment. Booth did confirm that Martin's new job is a desk job with a very low profile and that it will not involve any sensational, headline-capturing arrests, for which Martin became notorious while he ran the SECU.

Jill Haddad, a spokeswoman for Martin's foundation, told *GCN* that Martin was in fact not hospitalized but was at home under doctor's orders. She in-

activity on my part as well as others to bring about this change. Martin is in fact the number one child abuser in society so he can go around and arrest hundreds and hundreds of gay men." In Martin's 17 years as a vice cop, Kight noted, Martin "has engaged in vicious and terrifying lies. And yet, when he appears in Congress, he's treated like a star."

Martin has a long history of homophobic and anti-pedophile activities. Early in his career, he targeted gay activists Kight, Don



Michael Thompson

Lloyd Martin as he appeared recently on "The 700 Club," a fundamentalist Christian television program.

indicated that internal police pressure was so great that Martin could no longer go to work. She said that on orders from the doctor and the lawyer, Martin was refusing to speak to the press. She indicated that he had been hiding at home for two weeks.

Gay community response to Martin's fall was immediate and ecstatic. Activist Morris Kight, currently a consultant to the senatorial campaign of Gore Vidal, was clearly delighted. "The action taken against Martin cannot be overemphasized. It's a wholesale turnaround in the public relations approach by the Los Angeles police."

Kight is one of many who have worked for years to get Martin off the police force. Kight himself has been a target of Martin's ever since Martin raided and looted Kight's home in 1967, soon after he joined the force.

Kight said that Martin's downfall "was the result of intensive

Kilheffner and David Glasscock for entrapment. His attempts failed. Then in 1973, Martin cooked up his first "sex ring" case against Loretta Young's son and heir to the Humble Oil fortune. Martin got great press but few convictions. To help build his case, he took two young brothers and hung them by their feet over a cliff in Griffith Park and threatened to kill them if they did not name names of gay men. The boys' mother, Patricia Prue, later sued Martin and the police, but got no redress through the courts.

In 1976, Martin led a massive police assault on a *Drummer* magazine-sponsored fund-raising "slave auction." Scores were arrested by the 103 police officers involved. Almost all the charges were subsequently thrown out, but it was later determined that Martin's "slave raid" had cost the Los Angeles taxpayers \$17,830. In 1981, City Councilman Zev Yar-

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## City Commission Targets Ex-Priest's Porno Shop

By Jil Clark

HELENA, MT — What is "obscene" according to Montana law?

Any "representation or description of perverted ultimate sexual acts, actual or simulated, or (any) patently offensive representation or description of normal ultimate sexual acts, actual or simulated, or (any) patently offensive reproduction or description of masturbation, excretory function or lewd exhibition of the genitals, and (anything which) taken as a whole, applying contemporary community standards, appeals to the prurient interest in sex or portrays the conduct described above in an offensive way and lacks serious literary, artistic, political or scientific value."

A gay ex-priest who owns an adult book store in Bozeman plans to open another store in downtown Helena this month.

When the city commissioners heard last December that someone had bought a building in the shopping district with the intention of opening a porn shop there, they unanimously passed a zoning ordinance exiling all adult book stores — those that sell items which fit the state's definition of "obscene" and exclude minors — to the commercial light-manufacturing area along the railroad tracks.

According to the new law, which take effect on March 23, all existing stores found in violation must move within six months. City officials maintain that John Bauer, proprietor of Ms. Kitty Adult Book Stores, will be moving, too.

Bauer disagrees. He maintains that his store "will not fall under the definition of adult store" because nothing he carries is obscene.

Bauer told *GCN* that he will not display erotica in the store's windows "because these are private materials."

Minors will not be allowed in Ms. Kitty's, not because of the type of goods sold there, but because they "disturb the regular customers and they don't have the

money to pay for things," said Bauer.

Bauer said the U.S. Supreme Court rulings have said it is up to a court to determine whether an item is obscene according to community standards.

The store here will stock more than 5,000 different magazines, films and video tapes of interest to straight people as well as to lesbians and gay men, and each item would have to be considered individually before it could be found obscene.

"They'll have to hire four new judges to do that," said Bauer. "And say they decide that issue number 9.27 of *GCN* is obscene. It'll take a year for the court decision — after they've taken a year to do research to discern community standards."

According to Gus Byrom, the city planner who drafted the zoning ordinance, the commissioners and the city attorneys "cannot get into the morality issue, only into the issue of property values. Some realtors submitted a report verifying that, if a porn shop opened up in the downtown district, it would have a negative effect on property values."

Does the public see the zoning issue as involving morality? "Yes," said Byrom, "but we are saying property values. This is the only constitutional approach that could hold up in court."

Bauer promises the people of Helena "a first class store, the nicest in the state."

Why is it important to Bauer that Ms. Kitty be located in the downtown area?

"It's a business, like any other . . . open to everyone. People should feel free about their sexuality. I think the sexual liberation movement is the most important one going on right now."

Bauer said he wants Ms. Kitty to be safely accessible to women. "In Bozeman, 30 percent of our customers are women. People have been put down sexually — especially women — and the women opposing sex shops are buying into that repression."

Bauer is modeling the Helena

store after Ms. Kitty in Bozeman. The Bozeman store has functioned to some extent as a much needed lesbian and gay male "space" in that university town of 23,000 — about half of which is students, according to Bauer. Although there is a gay organization on campus and a bar frequented by gay men near the store, no formal lesbian group exists.

Bauer said he is attempting to meet more of the lesbians' needs by establishing a "women's night" at the store. He rattled off a long list of items he stocks for women especially, including crotchless underwear, nipple tassles "for women who like to strip for their mates," vibrators "shaped like a finger instead of a penis," and trashy novels.

"Women don't buy the very explicit magazines," he said. "They like to use their imaginations."

"We carry things some feminists wouldn't like," Bauer added. "But I've become good friends with one of the leading feminists on campus . . . and I've raised her consciousness about some things — especially in the area of bondage."

The bishop of Montana considers Bauer "a scandal," the former Catholic priest reported gleefully. "They hate it that I'm moving to Helena because that's where I was stationed when I was with the church. I'm pointing out their hypocrisy," Bauer alleges that some of the higher-ups in the Catholic Church in Montana who have defrocked gay priests are sexually involved with one another.

Bauer added that, judging from what he had heard from nuns and priests in the confessional, 80 percent of them are lesbians and gay men. "Lesbians especially, living in more of a community than priests do, could have a very caring existence if they didn't have the guilt there."

Bauer said that the Catholic Church is a "destructive force" which "controls with [restrictions on] sex and money. Tithe and abstain. That's a lot of control. Sex is pretty basic."

—filed from Boston



# Community Voices

## gay men talking

Dear *GCN*,

I was distressed to read that New York's WBAL had almost altogether eliminated their gay programming. I can never forget those early mornings when I'd set my alarm for an hour earlier than usual just to hear gay men talking. I was thirteen, and needed that sort of thing very badly. When I was fifteen, I finally got enough courage to call during the call-in part of the show, and I was terrified. But to know that my voice had gone onto the radio with gay people gave me a thrilling feeling of belonging.

If I had grown up without WBAL's Dave Wynyard and "Gay Rap" on my radio, I have no doubt that I'd still be extremely closeted and uncomfortable with myself. The first time they played Tom Robinson's "Sing If You're Glad to be Gay" I sat, huddled up against the morning cold, and I cried with joy. How sad I am now to read that this program no longer exists. What can ever take the place of that program, touching so many young people like myself by radio?

If Rudy Grillo could let us know how we may show our concern to the station, I'd be most grateful.

All my best,  
Emanuel S. Levine  
Boston, MA

## targets of the church

Friends,

Many thanks to Jil Clark for all the work she put into her article on my being fired by the Christian Science Church (March 20, 1982 issue). The support from my friends in the gay community has been my mainstay as I try to deal with the church officials.

There is one point in the article I'd like to clarify. It is not the church which is sending me money to get by, but a group of gay Christian Scientists in New York who are digging into their own pockets to help me out. Most of them have also been targets of the church's homophobia in one way or another. It is their care and love which typifies Christian Science to me, not the actions of the church itself.

Sincerely,  
Christine Madsen  
Watertown, MA

## no news is good news

Dear *GCN*,

After much thought, I've decided not to renew my subscription at this time. I'm writing to let you be assured that I'm not dissatisfied with the paper. Rather, I believe it is now as good as ever it was. It is outstandingly the best gay and lesbian newspaper in the country, the one most likely to report the most important developments affecting the gay and lesbian communities in the U.S. Because I feel so positively about *GCN*, please maintain me on any list of potential contributors for special fund raising efforts.

I've changed, grown older, wearier perhaps. I'm lately finding the gay and lesbian news very much as it always has been and I need relief from it. I'm not learning anything these days from it other than the details of specific cases, few of which I can at all affect. Gay and lesbian news has become debilitating and enervating rather than empowering for *me*. So I'm taking a break, probably to re-subscribe some time in the future.

Best ever,  
Ray Olson  
St. Paul, MN

*GCN* welcomes letters to "Community Voices." If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

## showcase for women in the arts

An Open Letter to the Community:

On the weekend of Feb. 26-28, Kate Murphy, doing business as Iristar Productions, produced the Boston Showcase For Women In the Arts at Boston University. More than 100 performers, technicians, and craftswomen brought their talents to this event with high expectations of creating a successful weekend. All the performers and technicians were under contractual agreement with Iristar to be paid a set fee for their services. Only four individuals were paid in cash during the weekend. The remaining performers and technicians received checks drawn on accounts which either contained no funds or had been closed. The following letter is our account of the events leading up to, during, and following the weekend, and the actions we intend to take to avoid the recurrence of such events.

Several months prior to the Showcase, Kate Murphy contacted performers, offering them a place in the show and a generous fee for a 30- to 45-minute set. Many women questioned Kate concerning the source of her funds, and her ability to make good these commitments. Performers received various responses to these questions; Kate said she had lots of money saved, that she had an inheritance, that she had a \$20,000 grant. Despite individual suspicions, contracts were signed and performers and technicians worked at the Showcase, trusting in Kate's ability to make good her commitments.

During the weeks preceding the Showcase, many of us noticed a lack of adequate publicity in the Boston area, despite Iristar's contractual obligation to publicize and promote the event. During a month when there were several major feminist cultural events, poster in particular was too little and much too late.

The final week prior to the Showcase a number of last minute changes were made, including the location of performances, the starting time of events, and the order of performer appearances. None of these changes were publicized to the potential audience nor to many of the performers. This lack of professionalism intensified as the event itself unfolded. In spite of massive efforts on the part of the stage crew and technicians, sound and light checks were routinely late, inadequate, or outright cancelled due to the lack of organization on the part of Iristar. Performances invariably started late, and the order of performances was juggled at the last minute leaving both the performer and the audience confused and frustrated. From the very beginning attendance was minimal, four to five times smaller than the producer's written projected figures. By Saturday night it was clear that the event was failing. It was obvious to the performers that the checks we were receiving could not possibly be covered by funds generated by tickets sales, leaving us to believe that other sources must have been available to cover performer fees. Kate Murphy gave us no indication to the contrary, and at no time offered the performers the option of cancelling or choosing to perform for free. By Sunday checks were no longer being issued, and performers were told that Iristar had "run out of checks" and that they'd be paid in "a couple of days." Monday morning, performers went to the banks that the checks were drawn on only to find that the checks were not being honored. By Tuesday the performers were contacted by Maxine Feldman, and a meeting was called for that night at Oasis. Kate Murphy was reached and she attended the meeting. It is currently unclear how or if Iristar will honor its commitments to us, and performers and technicians are pursuing various individual and group courses of action, including court actions.

As a result of this fiasco, we, the performers find ourselves sharing many reactions and drawing similar conclusions about what this all means to the women's cultural community in Boston. We believe that the idea of a Boston Women's Cultural Showcase is exciting, viable, and long overdue. We attribute its failure to mismanagement on the part of the producer, and we hope to see this type of event successfully produced in the future.

We want it understood that it is not our intention to wage a smear campaign against an individual, but rather to discuss the mistakes that were made, and the effects of these kinds of business practices on our community.

Our perception of Kate Murphy's style as a producer is that she worked alone, did not enlist the expertise of other area producers, set an unrealistically high budget resulting in high ticket prices that prevented a traditionally loyal and supportive community from attending the event. She gave out misleading information before and during the event, thus creating an atmosphere of confusion and mistrust among all participants in

the event. We believe that women's culture has definitely become big business but that the exploitation of performers and audience is not a necessary component of large scale cultural productions.

We as artists have struggled long and hard to achieve a sense of professionalism and accountability in our work. We need to know that a contract is not just a piece of paper used to create false expectations. There is no reason for women to settle for less than honesty and integrity in our business dealings with each other, despite the prevalence of corrupt business practices outside the women's community. We would like to suggest to producers several guidelines which we feel contribute positively to the cultural life of our community:

1) We urge cooperation and communication between producers concerning scheduling, choice of artists, assessment of community needs, and ticket pricing.

2) We feel that producers must take seriously their role as cultural providers for our community, and their responsibility to support local artists, as well as providing outside stimulation from national performers.

As women and as artists we know how to create beauty and strength in the face of opposition, and this situation has taught us that coming together as a diverse group of local performers is a creative solution to the problems brought on by Iristar Productions. We are intending to form a local performers alliance, at least one function of which would be to share information about production experiences, and to suggest guidelines to established and new producers. We intend to play a more aggressive role in the formation of cultural events in the Boston area, both to improve the quality of such events, and to safeguard against possible exploitation of our community.

Signed,

Patricia DeAngelis  
Maxine Feldman  
Michelle Wilson  
Jeannette Muzima  
Tita Wernimont  
Sophie Parker  
Libba Ingram  
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## applause for gay youth

Dear *GCN*,

I applaud Wade Nichols' article on "BAGLY and the Gay Youth Movement in Boston," and I applaud you for printing it. Lesbian and gay youth deserve more of the recognition which Nichols' article offers.

Some thoughts on an issue briefly mentioned by Nichols . . . he notes that the "ratio of females to males has suffered in the past few months, but BAGLY has a record of openness." BAGLY's record of openness began with BAGLY's founding. There was a deliberate effort to include "Lesbian" in the name of the group, not as a "politically correct" act, but as a clear statement of intention, which has been adhered to since then. I was on the founding committee of BAGLY, and I was no token woman, either. Women's issues have been the topics of BAGLY meetings. BAGLY has always included a small minority of women, who have often participated on the steering committee, and contributed time and energy to the group.

Unfortunately, these women (myself included) and BAGLY have received little support from the lesbian community in Boston. Part of the reason for this lack of support may be that many of the "older" lesbians in Boston came out when a more separatist ideal existed among lesbians — when being a woman or a lesbian was much more important than being a person or a member of a homosexual community. (Therefore some lesbians do not support a mixed group such as BAGLY. I have consistently experienced a "generation gap" between myself and lesbians just five or ten years older. We often do not see eye-to-eye on issues such as separatism, and our politics are consequently very different.

I think that this separatist ideal is falling by the wayside, and I am glad of it. Yes, there are times when women need to and should share time and experiences only with other women. But Boston's lesbian and gay community is in dire need of people who can work with all kinds — lesbians, gays, straights, blacks, the physically challenged, Hispanics, the hearing impaired, and so on. BAGLY is, despite its small numbers of women, attempting to bring gay and lesbian youth together so that they can "grow up" understanding each other's needs and differences, as well as seeing the ground upon which they can make common cause. We should all encourage BAGLY in this effort, for it will help to make our community a better one.

My love to all at BAGLY, and to all involved in our struggle . . .

Lisa Chernin  
New London, CT

## Gay Community News

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## Managing Editor

*Gay Community News* is seeking applicants for the position of *Managing Editor*. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.



# Speaking Out

## Atlanta Vertigo: A Dispatch from the Front

*Atlanta, Your Town,  
Atlanta, My Town,  
Atlanta, Good Town.*  
— Theme from “Atlanta—  
Talk It Up” Ad Campaign

By María Helena Dolan

If *GCN* were *Rolling Stone*, this article's headline would read “Atlanta — The Scene That Almost Happened.” Fitting the reader's preconceptual framework, the burgeoning Queer scene would be detailed from modest, restoration-home beginnings in the early '70s; to business flourishment and financial and political clout; to vastly improved community relations and some street freedoms . . . all of which tendered satisfying fruits until Atlanta's Tragedy turned her taste to bitter ashes on the tongue.

Nothing quite so neatly packaged, I'm afraid. *GCN* instead presents a one-dyke overview of life during and during — not before and after. Oh, the murders have apparently stopped — a breathing space coinciding with the incarceration of Wayne Williams.

But the Nightmare still hangs on, a palpable entity whose tendrils ensnare at the most unassuming moments.

For close to two years — a period of seeming Eternity — we have lived in a city shaken to its very roots. How has this manifested? Let me count the ways: the “child-murder task force” investigations uncovered several “boy sex” rings, causing the arrest of a half dozen men, and confirming “homo involvement” in the murders; police harassment of Queers in bar parking lots, Piedmont Park, and the streets accelerated to unprecedented levels; roadblocks set up in random sections of the city, catching many driver's license/insurance violators, but no killers; white men jogging in Black neighborhoods set off waves of hostile suspicion, with little kids running home crying; white fears of Black insurrection mounted, and handgun/shotgun sales skyrocketed; the Klan raised its sheeted head, both as accused perpetrators, and as “defenders” of white rights and children; teachers in public schools reported more seat-wetting, hyperactivity, and other deleterious effects on their charges; the Nightmare was not relegated to Black children alone, as other minority group kids (Korean, Cuban, etc.) as well as whites felt the terrible impact of an unknown, deadly hand . . .

But how could this happen in a city with a large Black middle class, possessing enough political and financial resources to elect a Black mayor and majority Black city council — who in turn appointed many Black folk to official posts (including Public Safety Director)?

Incomprehensible. And the endless, benumbing parade of found corpses reminded one of the TV war, Viet Nam, when the body counts were tallied over and over. “We” were supposed to be winning the war, based upon the numbers produced. But we, meaning this city's inhabitants and especially her Queers, were clearly losing with each report of another boy fished out of the Chattahoochie.

Along with the daily toll came the daily lashing-out. Everyone, it seemed, from the endemically homophobic street preachers to the daily newspapers to coffee klatches at work “knew” faggots were responsible. Oh sure, community representatives met with the *Constipation* and *Urinal* (uh, *Constitution* and *Journal*), did some TV appearances deploring it all, spoke with reps from other community groups, etc. Sensitizing those who sensationalize, you might say.

But, at the same time, we were treated to the disserving spectacle of white male Gay “leaders” yapping to the newspapers about how the killer “probably was Gay.” (Nothing like shouting “fire” in a crowded theater.)

Outraged, spokespeople from GAMMA — Gay Atlanta Minorities Association — tried to let it be known in no uncertain terms that Black Gays would speak for themselves. Unhappily, they did not have access to the same ears with the same stunning effect.

In fact, the scornful, Scarlett O'Haraesque hauteur affected by many white Gay men here has often served to exacerbate already corrosive tensions. This sort of antebellum prepiness engenders a disdainful sense of disconnection with real events. It also reflects some very insulated, very segregated life patterns. Shocking perhaps, but then not so shocking in a city where triple-carding and non-admission of Blacks (and, often as not, non-“disco Fag-hag” Womyn) continues unabated at the “best” Gay bars.

Continuing also was the Wayne Williams trial, which assumed a recondite but dangerous Fag-baiting turn. The details of the two deaths he is charged with were relived and minutely reexamined again for days. (And the sound of nails against a blackboard seems to hang in the air.)

Worse though, was the string of “witnesses” who swore that Williams offered money or rides for sex, and that he was seen doing so with some of the victims. His summation phrase about them was reiterated unrelentingly: “they're just a bunch of little prostitutes.”

Also aired repeatedly was his highly suspect heterosexuality (i.e., one girl-friend, and no sex ever with her). Highly demarcated in the papers too came the Dekalb County coroner's report: stab patterns on one victim (whom the prosecution hoped to link with Williams) “suggested a type of ritual.”

What next, Satanism? (That's who we're in league with, anyways.) And after all, it's such a small step from boys to babies. And lest we forget, the papers and people on the street soon remind us about the “possible homosexual motive in the killings.” (For what it's worth, the dailies should be credited with dispensing with a great many potential “homo” headlines of late. Perhaps the fact that this is highly flammable material applied in a tinderbox area has penetrated somewhere at the city desk.)

But inevitably, Jane Q. Public concludes that murder and molestation constitute our calling cards. So how can we dispel the image? Well, most of us try to get through it all by dancing it away. Denial continues as the order of the day. (I attended a potluck this summer past with Womyn from the American Bookseller's Convention. The out-of-towners were easily distinguishable by their green ribbons. The Atlanta Womyn were the ones without them.)

Now, many Dykes do lament the state of the city, and wring hands obligingly. Some have done a bit of “outreach.” But that doesn't catalyze much change.

And, while we unconsciously await transformation, a curious thing has happened. While we have been inundated with reports of missing and murdered Black boys and men, no screaming headlines have publicized the grotesque number of Womyn murdered here. Not a week goes by without some Womyn's body turning up on a back page of the paper. In fact, femicide is the leading cause of death for Black Womyn, ages 20-39, according to police statistics.

But that's *normal*, after all. Womyn just get killed; and, mostly it's the old man doing it. No one wants to examine things too closely here, even if “he” is never discovered. There's no “possible heterosexual motive.” (And no Atlantan Combahee River Collective to spur the community, either.)

White Womyn murder victims go relatively unnoticed too — unless the killer was a Black man or an obvious psychopath. This past December, two white Womyn eating lunch in a suburban park were brutally attacked by three Black men. One Womyn was stomped to death, the other raped and sodomized (by prick and by 15-inch stick).

She lived. And those men were caught in about 72 hours, with 4-column front-page coverage. Their trials took less than two weeks. The judge told the “ringleader” that he was sorry an abstentious juror prevented imposition of the death penalty.

Apparently, “justice” was not satisfied. But living in the land of green ribbons just isn't terribly satisfying for too many folks anymore. In my own life, the unthinkable has been shown to be entirely possible. So I vary my routes to work, accept fewer speaking engagements, have a fetish about door locks, and have overcome my aversion to firearms. These things only seem reasonable in a now-transmogrified “city too busy to hate.”

Atlanta, rather, is a city too busy now for self-examination. No, no body count screams any longer from headlines and television tubes. So you allow yourself the luxury of temporary lobotomy. You can forget for a time. You have dinner with friends; talk does not center on the trial's revelations. You listen to Womyn's music, and want to believe you're being political. You brave downtown when necessary. You avoid speaking to strangers, especially if they might turn on you in your Queerness. All the while, you keep secretly spinning your cocoon, hoping no one will render it for you.

Merciful consciousness-lapsing keeps you from slipping into madness from the frustration, and outrage, and ‘feeling’ of so many different people's pains. I myself still possess illusions about how wonderful it is to live here: the theater, the dance, the possible politics, the wonderful Womyn, the Fairies, the multi-culturality, the night life. . . . I find myself still talking up Atlanta, convincing folks in the cold Northeast or sweltering Southwest to move here. “Atlanta, Good Town” . . . if you don't mind living under pallid clouds which may disgorge lightning any time.

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“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under five pages in length. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

## Community Voices

### the possibility of hope

Dear *GCN*,

Bruce Gordon's letter (*GCN*, Vol. 9, No. 30) concerning my review of Anthony Burgess' *Earthly Powers*, containing as it does the (to me) rather bizarre suggestion that I might write for the *Enquirer*, reveals some misapprehensions on his part both as to the content of my review and the constraints of writing about a 706-page book within the limits of four double-spaced manuscript pages (the length to which the editor suggested I confine my review).

It is true that I failed to discuss Toomey's friend Carlo Campanati, who in the course of the novel becomes Pope Gregory XVII, a much respected and beloved figure reminiscent of the real-life Pope John XXIII. However, in a short space one concentrates on essentials, and for a gay audience I decided to focus on Toomey's relationship to his own homosexuality as illustrative of the story's message rather than other aspects I might have chosen. Even had I written about Campanati, though, the point I tried to make about the novel would not have changed. That point was the following: The attitude toward the world presented in *Earthly Powers* is a despairing one because for Burgess the world is so constructed that it can hardly fail to frustrate human happiness and good intentions.

In regard to Campanati, consider the following: the miracle Toomey is asked to document for Gregory's canonization concerns a child dying of meningitis in a Chicago hospital who mysteriously recovers after Campanati prays for him. Such

an occurrence, one would think, reflects a beneficent power in the world, and yet the Vatican itself eventually rejects this particular miracle as a proof of sainthood because it is discovered that the recovered child grows up to become Godfrey Manning, a Jim Jones kind of religious cult figure who leads his flock into a Jonestown-type mass suicide. And as Pope Gregory XVII, Campanati introduces Church reforms whereby not only may the Mass be said in the vernacular in different countries, but the ceremonies it involves may be translated into cultural forms more familiar than the traditional rites might be to people living in different parts of the world. These changes are enlightened by every standard I know of, but within the novel they cause a reversion to cannibalism in at least one part of Africa, as members of the Church there conclude they may actually eat from a real human body in celebrating holy communion.

These are not *my* inventions, but the story as Burgess wrote it, and it is hardly Carlo Campanati's good intentions or even his right to sainthood to which I object, but rather to Burgess' own outlook, which skews the world against *all* good intentions and hopeful outcomes. Nor was Toomey's character at issue in my review — only the nature of a world as interpreted by Burgess in which Toomey is frustrated at every turn in his efforts to achieve happiness and a sense of community with others. I should have thought this was clear from what I wrote, but apparently it wasn't.

Bruce Gordon gives a moving quotation from

the book: “I had gone out into the world and the world was making me bleed.” The world often makes *all* of us bleed, and perhaps some of the wounds are unhealable. But I prefer to think I live in a world where there exists the possibility of working toward a healing. I could discover no such possibility in the world Burgess created in

*Earthly Powers* as I read and reread the novel before writing the review, and Bruce Gordon's comments certainly have not convinced me otherwise.

Sincerely,  
Lester Strong

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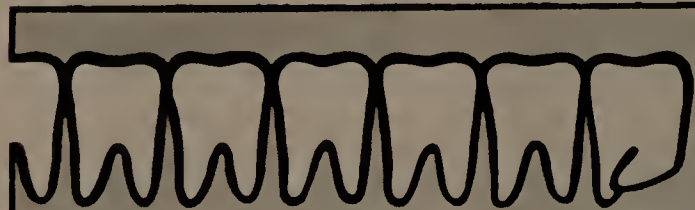
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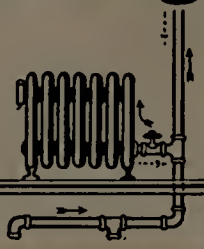
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# A Touch of Old England

By Harry Seng

I do not approve of keennesses, myself, and have always tried, I think with some success, to suppress any such emotions; . . . As I said to Molson I think the only reason why I have never had any keennesses is because they can never talk intelligently.'

\* \* \*

The PBS series *Brideshead Revisited* succeeds chiefly where most attempts to treat a novel in another form fail: it is neither translation, nor adaptation, nor teleplay but, rather, a visualization of the novel itself. Evelyn Waugh's language is given speech. Tv viewing time approximates the time it would take to read the novel very closely. The voice-over narrative, self-conscious and distant at once, captures the lyricism to which the prose often rises. The production as a whole is stunning and exact. There is nothing faulty or unfinished, yet an effortless grace seems to have brought it all about. Even the presence of William Buckley seems fortuitous, if for no other reason than to remind us that conservative Catholicism can still rear its deformed, and deforming, head. And, we must keep in mind, *Brideshead* is as much about Catholicism as it is about love.

It is very easy to be seduced by the sights and sounds of John Mortimer's rendering of Waugh's novel, by the aquatints and sepias, the accents and inflections in English as a spoken language. It is downright dangerous to willfully drown ourselves in the *possibilities* in the Sebastian-Charles relationship. Things might have ended less dreadfully, without seeming false. Evelyn Waugh preferred his darker impulses; he honed them on his Catholicism.

To say that the love which existed between Sebastian Flyte and Charles Ryder was doomed from the beginning is not to say that it did not possess attributes which could have given it a longer life. Here director goes beyond author by bringing a rich homoeroticism to the early scenes between Sebastian and Charles that is only shadowed in the novel. In the tv production it is not hard to imagine that the embarrassment Sebastian and Charles suffer when Cordelia imposes on their sunbathing might have stemmed from activity a bit more strenuous. There are nuances of speech,

glances and gazes that suggest a physical intimacy between the two undergraduates that is more than puppy love.

In the novel we are free to imagine this, but Waugh does not insist. (*Brideshead* was published in 1945.) This does not mean that the novel has been distorted. It does mean, however, that we are dealing with what Waugh might have wanted to say or, to go a step further, with what Waugh said in spite of himself. Several questions arise: Did Waugh act as his own censor, thus aligning himself with the traditionalists in England who saw (and still see) such homoerotic friendships in public school and university as youthful indulgence? Or, did he crave such a friendship, felt himself incapable of achieving one, and, hence, idealized the personal need in *Brideshead*? The love between Sebastian and Charles is too perfect, too consuming to continue in the world. Is this a novel of abandonment or of reconsideration? A hymn or an exorcism?

Julia, Sebastian's sister, and Cara, Lord Marchmain's mistress, give us two versions of what the world demands:

To be married, soon and splendidly, was the unquestioned aim of all her [Julia's] friends. If she looked further than the wedding, it was to see marriage as the beginning of individual existence; the skirmish where one gained one's spurs, from which one set out on the true quests of life.'

"I think you are very fond of Sebastian," she said.

"Why, certainly."

"I know of these romantic friendships of the English and the Germans. They are not Latin. I think they are very good if they do not go on too long." (101)

Cara continues:

"It is a kind of love that comes to children before they know its meaning. In England it comes when you are almost men; I think I like that. It is better to have that kind of love for another boy than for a girl." (102)

Charles is suitably embarrassed by this talk. We welcome it, for it makes us aware that even the well-meaning are blinded by tradition. We remember fiercely that the person offering this advice lives with a man who does not love her.

Of the Oxford circle centered around Anthony Blanche, Charles speculates:

*continued on page 11*

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## News Analysis

# Gays Join United Left in Mexican Elections

By John Kyper and  
Ignacio Alvarez

MEXICO CITY — Six lesbian and gay activists have been nominated as candidates for the federal Camara de Diputados (Chamber of Deputies, the lower house of Mexico's congress) at the national convention of the Partido Revolucionario de los Trabajadores (PRT — Revolutionary Workers' Party) held here on Feb. 28th. They are the first openly gay candidates for public office in Latin America or in the rest of the Spanish-speaking world. They will run in the election to be held on July 4th.

The six were nominated to represent two districts in the Distrito Federal and one district in the state of Jalisco, 500 kilometers northwest of the nation's capital. Under the Mexican system, two *diputados* are elected from each district, a *propietario* and a *suplente*. The function of the

Square and imprisoning a thousand more without trial — some of them for ten years. In the era following Tlatelolco, repression remained severe, culminating in the murder of 100 people by armed vigilantes, while police

PRI as the "Partido de la Represión Institucionalizada." With the end approaching to Lopez Portillo's six-year term, police raids and harassment against gays, always heavy, have intensified in the past year in

***The specter of repression remains ever-present in a nation that is, essentially, a one-party state.***

watched, during a student demonstration in June, 1971. This latter massacre forced the newly-formed Frente de Liberación Homosexual (FLH — Gay Liberation Front) to cancel a planned demonstration and go underground. At that time, political "disappearances" and other similar activities by extra-legal groups with official or semi-official sanction were very common.

The past five years of the presi-

Mexico City and other parts of the country. Bars in the capital that used to close at 4:00 a.m. have had their hours cut back to 1:00 and plain-clothes police officers in the bars attempt to entrap patrons for drug possession. Taking a leaf from the U.S. New Right, newspapers have published inflammatory accounts that blame gays for increasing crime and for threatening the family. Ominously, one PRI slogan this year is "Renovación Moral" — suggesting that gays, along with other leftists, could soon become official scapegoats.

It is in this context that the historically factionalized Mexican left is moving toward unity, hoping to make a strong showing in July to serve as a counterbalance to the authoritarian tendencies within PRI. Late last year four smaller parties joined with the Partido Comunista Mexicano (PCM) to form the Partido Socialista Unificado Mexicano (PSUM). While both it and the PRT — the other major Leftist party, a

Ibarra de Piedra, the first woman to run for president of Mexico, addressed the Third Gay Pride March in Mexico City last June: "I wish to say to the government and to all of the reactionaries of this country, who are going to criticize my presence at this rally," she declared, "that I will always be present in every corner of the country where there is an act of repression, and you will never be the exception."

Six years before, her son had "disappeared" after being accused of belonging to a guerilla group and has not been seen since. In searching for him she went through the bureaucratic maze of official denials that her son, Jesús Piedra Ibarra, was in custody — including meeting with then-Presi-

In District 1, Claudia Hinojosa Corona, a founder of Grupo Lambda de Liberación Homosexual was nominated as *diputado propietario*. Her running mate for *diputado suplente* is Ignacio Alvarez Sánchez, a founder of FHAR who during the mid-1970s was active in gay liberation fronts in France and Switzerland. The candidates in District 7 are Máximo Mejía Solorio, also a founder of Grupo Lambda; and Patricia Jiménez Flores, an activist in the lesbian group Oikabeth. The nominees in District 13 of the state of Jalisco are Pedro Archeta and Guadalupe Vázquez, two CLHARL activists from Guadalajara.

On a motion by a delegate from the city of Nogales, which is on

***Ominously, one PRI slogan this year is "Renovación Moral" — suggesting that gays, along with other leftists, could soon become official scapegoats.***

***With the end approaching to López Portillo's six-year term, police raids and harassment against gays, always heavy, have intensified in the past year in Mexico City and other parts of the country.***

latter is to act as an assistant, attending meetings and parliamentary sessions in the other's absence, and filling the vacancy in the event of the death or resignation of the *propietario*.

Gay and other progressive activists in Mexico view the upcoming elections as crucial in determining the future of the country. A serious economic crisis, manifested in part by a decline in the tourist industry, forced the Banco Nacional de México in mid-February to devalue the peso sharply to half its previous value.

Miguel de la Madrid Hurtado, candidate of the official government party, Partido Revolucionario Institucional (PRI), will be elected the next president in July. He comes from the conservative, Catholic wing of the Party, representing the private capital running the Mexican economy. Many fear that he could be extremely repressive in the face of mounting militancy among workers, students and *campesinos* (peasants) pressed between rising unemployment, widespread government corruption and one of the world's highest rates of inflation.

In the opinion of one gay activist, "de la Madrid could turn out worse than [Gustavo] Díaz Ordaz," referring to the president who crushed the student movement in October, 1968 by massacring 500 people in Tlatelolco

dency of Jose Lopez Portillo has been called "La Reforma Política" in obvious reference to the era of the great nineteenth-century President Benito Juárez. Several years ago the electoral process was opened to allow more representation by minority parties in the Camara de Diputados — but PRI retains overwhelming control of that chamber, as well as of the entire Senate, all of the state governorships and all of the rest of Mexico's power apparatus.

Political repression has eased although "disappearances," assassinations and intimidation of activists by vigilante squads are still no uncommon. Repression has intensified, however, against guerillas in the state of Guerrero and against *campesinos* agitating for agrarian reform. Also, governmental corruption has increased. It has been in this atmosphere that the feminist movement has grown and that the Frente Homosexual de Acción Revolucionaria (FHAR) first appeared in early 1978. To an extent, the government has moved to co-opt middle class feminist demands; for example, de la Madrid recently suggested in the campaign that abortion should be legalized.

The specter of repression remains ever-present in a nation that is, essentially, a one-party state. In a recent speech Juan Jacobo Hernández, a founder of both FLH and FHAR, referred to

***Claudia Hinojosa Corona: "We will attempt to break the silence, to fight oppression through political organization. I think we will touch needs that haven't been touched for a long time — for the first time."***

member of the Trotskyist Fourth International — are running their own candidates for the presidency, they are showing signs of cooperation in attempting to elect as many left-wing *diputados* as possible.

Although the PCM, an independent party similar to the "Euro-communist" parties of Spain and Italy, had in the past endorsed gay rights and had had a number of openly gay members, the PSUM coalition failed to address the issue in its political platform or to nominate any gay candidates. As a result, gays were increasingly attracted to the Partido Revolucionario de los Trabajadores, which has many gay members and whose contingents have participated in every gay demonstration since 1978.

PRT's candidate, Rosario

dent Luis Echeverría on repeated occasions. As a result of her experience, similar to those of many other mothers, she formed and headed the Frente Nacional Contra la Represión (FNCR) and worked closely with many gay activists.

The PRT in its electoral platform has explicitly condemned the widespread police repression against homosexuals in Mexico

the Arizona border, CLHARL unanimously passed a resolution condemning the U.S. Immigration and Naturalization Service. Like thousands of others, many gays in northern Mexico work in the United States and face the daily threat of deportation. CLHARL also reaffirmed the historical demand of the gay movement for "a truthful and antisexist sex education" in the schools.

In an interview, Mejía stated that while they did not expect to win the election — PRI currently holds all of the seats in question — they saw running for office as a forum for the issues, "a call to the thousands who are in and out of the closets, an attempt to integrate sexuality with politics." Hernández declared in his keynote speech before the CLHARL convention that the campaign will "remove from obscurity the votes of hundreds of thousands of gay men and women who will see as much in the candidacy of Rosario as in those of the representatives of the gay liberation movement — theirs — feasible for the defense of their rights."

The left this year is playing a more active role than in any election in recent memory. One measure of the concessions being granted slowly by the PRI government and its allies in the mass media is the expanded coverage of the candidacies of the opposition parties. Alvarez saw the campaign as a vehicle to make people aware of their political rights — whether they are gay or not. "We will attempt to break the silence," states Hinojosa, "to fight oppression through political organization. I think we will touch needs that haven't been touched for a long time — for the first time."

## Vice Cop

*continued from page 3*

slavsky blasted Martin and his vice cops for undertaking the raid and then covering up their actions. A deputy police chief told Yaroslavsky that such a raid "might not happen now."

After the kid porn panic of 1977, Martin made a name for himself on the victimization circuit. As part of his presentations — before Congress, on TV and elsewhere — he regularly said that there were 30,000 sexually exploited children in Los Angeles and that 70 percent of the sexually abused were boys. Time and again Martin was proved wrong. Finally, in 1978, LA Police Chief Daryl Gates told a city commission that Martin's inflated figures were inaccurate. Gates said, "I have admonished the [Sexually Exploited

Child] unit and the officer [Martin] who made the statement and we don't believe that kind of thing will happen again. I personally apologize."

Martin, using the false scare of kid porn, raided the Athletic Models Guild (AMG) in 1979. Founded in 1946, AMG is the oldest gay male erotica mail order house in the nation. No criminal complaints resulted from Martin's raid, even though he confiscated \$100,000 in cash and as much in photographic equipment.

Martin was centrally involved in the attacks on the North American Man/Boy Love Association (NAMBLA) which occurred in July, 1981. These led to the arrests of many NAMBLA members, the

indictments of others and the continuing harassment of still others.

Gay activists have demonstrated against Martin in Australia, where he appeared as a featured speaker for the fascist Festival of Light, as well as in Boston, where he was picketed by NAMBLA members when he spoke at a \$100-a-plate anti-kid-porn dinner at Boston University.

As for Martin's removal and professional disgrace, NAMBLA spokesman David Groat said, "I hope our work had something to do with this. It's like Densen-Gerber and the rest of them. They're in this kind of activity for the money and/or political power. And they all wind up going a little bizarre."

—filed from Boston

and the sensationalistic anti-gay journalism common in many sectors of the press, especially on the right wing. Gay activists organized the Comité de Lesbianas y Homosexuales en Apoyo a Rosario Ibarra (CLHARL — Committee of Lesbians and Gay Men in Support of Rosario Ibarra), and PRT then invited CLHARL to name several candidates for *diputado*.

At a convention on February 20th during which Ibarra personally reaffirmed her support for gays, CLHARL delegates from around the country named the six candidates, who were ratified by PRT the following weekend. (Not all of the nominees are members of the PRT.) Four were nominated to run in the two most heavily gay areas of Mexico City: District 1, which includes the Zona Rosa; and District 7 in the southern part of the city.

## Extortion

*continued from page 1*

versations which were not tape recorded. D'Alesandro says that after Noble first suggested wrongdoing on November 3, he asked for and obtained authorization from the FBI to tape subsequent conversations using a hidden recorder. Federal officials have said those tapes will remain confidential unless they become evidence in a trial.

D'Alesandro came to Boston in 1978 as a participant in the Federal Witness Protection Program after testifying as a government witness in an Arizona land fraud scandal. At that time he lived in Phoenix and was known as Edward Dennis Kelley. The Witness Protection

Program affords protection to certain government witnesses by giving them a new identity and helping them to relocate.

Noble failed to return telephone calls placed by GCN to both her home and her office. An answering machine at Noble's residence, however, now plays the following message:

"Hello, this is Elaine Noble's residence, and this is the Tony D'Alesandro answering service. Since we couldn't beat Elaine or hurt her reputation by taping her, we decided to work for her. So if you'll leave your name and number, Elaine will get back to you. And rest assured, this certainly is being taped."



# The Revolution of the Clone

By Eric Rofes

I have admired the writings of John Preston since I began reading his stories and non-fiction articles in *Drummer* magazine about four years ago. Preston's insight into gay male sexuality, and his ability to translate this insight into fictional stories, is reminiscent of several gay writers popular in the 1960s and 1970s. These writers, including Phil Andros (pen name of Sam Steward) and Larry Townsend, have created erotic fiction (pornography, if you will) that is distinct from much of the fiction produced in this genre. The difference lies in their depictions of gay men, who appear to be neither victims nor heroes, but relatively ordinary men who are making conscious and considered choices which build the plots of the stories.

Preston, who contributes fiction regularly to gay male glossies such as *Mandate* and *Honcho* and the new magazine *Torso*, has developed and refined an attitude towards gay male sexuality in his writings that is currently being discussed under the rubric of "Sex-Positive Politics." While "Sex-Positive Politics" have yet to see definitive analysis in the gay press, they involve an attitudinal shift for many gay men and begin with the assumption that consensual sexuality between men is a positive experience. Preston's protagonists run the gamut from Jamie, the novice bottom man who finds himself entering an intense S&M relationship in Preston's now infamous "Mr. Benson" series (which appeared in *Drummer*), to Franny, the Queen of Provincetown, the endearing and powerful drag queen in Preston's work of fiction which will be published over the next year by Alyson Press. Despite the differences in his characters and the varied ways they relate to issues of masculinity, power and liberation, Preston's protagonists share the ability to make difficult choices concerning their sexuality and their identities as gay men, and feel strengthened by their decision and decision-making process.

Born and raised in Medfield, Massachusetts, a suburb of Boston, Preston left New England to go to college in Chicago and, since that time, has lived the life of a gay nomad, moving from Chicago to Minneapolis to New York to Los Angeles to San Francisco and back to Manhattan. During his wandering days, Preston was a gay activist (Minneapolis, 1970-1973 where he was founder and co-director of Gay House, the Gay Community Center, as well as the Gay Community Counselling Services), an editor (at the *Advocate* and *Drummer*), and S&M "expert." About a year and a half ago, he very deliberately returned to New England and settled in Portland, Maine, where he works as a writer.

Preston's recent article in *Christopher Street* (issue 59), "Goodbye, Sally Gearhart. Gay Men and Feminists Have Reached a Fork in the Road," has attracted considerable attention throughout the country. The article, which focuses on feminist response to pornography, adult bookstores and gay male sexuality in Portland, Maine, has struck a chord in many gay men. While it is impossible to provide a synopsis of this complex and lengthy article, the analysis of the article seems, to this reader at least, to be crystallized in this brief excerpt:

The expression of gay male sexuality is evidently experienced by women as the expression of the same male sexuality which leads to rape. *That misconception is not our problem.* If women cannot distinguish among the elemental components of gay male sexuality — a force attempting to make men equals, a process dependent upon consent, a celebration of the male body which is not dependent upon the denigration of the female body — *it is their perception that is at fault, not our behavior.* If the viewing of gay male lust — the manifestation of a primary form of gay liberation — is repulsive to women because they cannot separate it from the lust of heterosexual males whose goal is the subjugation of women, *it is not our responsibility to erase that view, it is women's responsibility to deal with the fears that entrap them.*

I met with Preston shortly after the article appeared and discussed the basis for his analysis, which very much rests on his belief in the value of, what he terms, the "revolution of the clone."

## On Clone Politics

**ER:** I am interested in the expression you used in the *Christopher Street* article when you discuss the clone as the "gay everyman." How do you define the clone and who fits into this definition?

**JP:** I think the clone is any one of the gay men who are wearing an identifiable costume at least for a majority of their day. The category obviously includes the resident of the West Village in New York or the Castro in San Francisco. It also includes a group of men who exist in smaller cities, including Portland [Maine]. The costuming is real, and that is part of the issue. I don't even think that the people are conscious of the costuming, necessarily. More, it's their attitude. It's the person who is living a gay life without a burden of guilt, and the primary arena of this man's life is gay life and he is conscious of it.

**ER:** I wonder how many men you are talking about? When you describe men who are living a gay life, that's a lot of men. But when you mention that they are living this life without a burden of guilt, I think we're greatly limited.

**JP:** I mean without the completely onerous burden of guilt that we had twenty years ago. I don't mean the perfect man, some kind of super gay man. I'm talking about the literally hundreds of gay men in Portland who are going to gay bars and are not overtly worried about being seen going through the doors. The men who don't concern themselves about going out to dinner as a group, who read and talk about gay magazines to one another, who are going to a bar for some reasons besides sex or in addition to sex.

**ER:** You seem to be mentioning a lot of the superficial characteristics of the clone, but for me, what it comes down to when we talk about clones, has to do with a commitment, and a commitment, not just to men — I think that defines gay men — but with clones I think there's commitment to the scene.

**JP:** That's part of what I'm talking about when I talk about how they go to a bar. I think it involves men knowing that this is their

lifestyle. Twenty years ago when I walked into a bar in Chicago, one of the topics of conversation was whether or not you were going to stay there. Twenty years ago, when you walked into a bar, be it a leather bar, or a neighborhood bar in Chicago, people were concerned about being there, concerned about being seen there, and we didn't know whether we wanted to stay there. If I walk into an equivalent bar in Portland, Maine, now, I would be shocked to find somebody who wasn't sure that he belonged there, and I would be concerned for him. There's a whole, enormous shifting of communal self-concepts.

**ER:** Is being a clone, in your opinion, antithetical to being a gay male activist? Are they one and the same? What's the overlap?

**JP:** The overlap is minute. When I was in Minnesota and I was a full-time gay activist — co-director of the community center, co-director of the counselling center, etcetera ad nauseum — one of the vital lessons I learned was that all the people who were activists, and I will say *all* at that time, this is 15 years ago — were using their activism as the primary area for their socialization, and their social lives. Often many of the people were there because they could not make it in the late 1960s bar life, which was much more vicious than it is today. When I look at most activists that I know, they are, to a certain extent, still doing that. They make judgments based on their social lives. I also find people who are activists and are also clones and cannot make that integration. I think they themselves are stopping it.

**ER:** What you're saying is that if one is an activist and a clone, you have to keep one inside of you at all times. Does this point to a failure in the movement?

**JP:** I think it's partly because the movement is anti-sexual, and the clone is sexual. At almost any point in its development the movement has been anti-sexual. In the late '60s we were denying that we "did it." This is the time when we wore coats and ties when we'd go out to speak. I'm talking about the activist part of the movement. There were very few elements of the movement in this country where you didn't dress for the straights.

A lot of us used the movement to come out. We were totally, utterly sexually inexperienced. But we were dealing with this whole issue.

The movement is still other-directed. It is still looking for approval from other sources. And that seeking of approval defines — in its eyes at least — many of its tactics. The clone is not other-directed. Because he is committed to a social life and to the beginning of a community, his needs, his emotional needs, his sources of acceptance, his sources of approval, are from within the gay community.

**ER:** There seems to me to be a parallel to that in the women's community. You have the mainstream women's movement — like the National Organization for Women — being very accept-

ance-oriented. That's what they're dealing with, legislation and the like. But the movement as a whole, and so many lesbian-feminists that I know, do have their primary commitment intracommunity, rather than externally. Women have seemed to be able to mesh these two things. My sense is that the reason that men have not done likewise, is because there is no separate gay men's movement and I think that what has happened for a long time is that sex issues have been denied in the mixed gay movement and with no separate movement, until very recently, there was no place to deal with these issues.

**JP:** If you are trying to recruit members to a movement, yet you are still seeking other-directed approval, then your potential recruit can't identify as viable as necessary or appropriate or good, and you're not going to get that person. If a 21-year-old, who hasn't gone to an intense liberal arts college, walks into a gay/lesbian movement meeting, and hears the floor discussion, from the most vocal people there — and I don't mean power-tripping or whatever, but I mean the people who are used to being there, who are comfortable there, and are therefore going to articulate, however well they can — and that entire meeting is taken up with why S&M isn't okay, but that 21-year-old is trying to deal with S&M fantasies, then that no longer becomes an appropriate arena for him. I don't want to be misunderstood and say that you should have some kind of anarchistic sexual ethic. I don't mean to imply that everyone has to say that everything is okay, if they don't believe it either. But, to a certain extent, when you mix the gay men's movement and the lesbian movement, you by definition have a situation where the two must be other directed.

**ER:** That is not what I have observed has happened. When you mix gay men and lesbians, you often have lesbians who have a power base within the women's movement and gay men who don't have this same kind of power base anywhere. When you mix them, it is not, as I see it, like each one is other-directed. As I have observed, there's been a lot of consciousness raising between the two, but in fact, one side has, on a theoretical basis, won out.

**JP:** My point still holds. A young man coming in is on the side that has lost out. I find almost no examples of a situation where a gay man can come in during his coming out process to a movement situation and be supported. And there is almost no gay men's movement. Much of the gay men's movement we find, and much of the gay men's literature we find, is anti-sexual and/or is feminist oriented. I'm thinking about, for example, *My First Satymalia* [By Michael Rumaker, Grey Fox Press, 1981]. There are vivid statements of male hatred by this group of gay men that he is setting up as an ideal.

**ER:** I don't want to argue about Michael's book because I read it



Max Hartshorne



# s/talking with John Preston

quite differently. But where do you see this same thing happening within the movement?

**JP:** I can't find any place where it is not happening. For example, in conversations with you, where you've talked about reactions you've gotten from people at GCN when you wear a leather jacket. And at that conference [NOLAG, April, 1981] in Los Angeles where the sexual minorities platform was defeated. This is a block to membership, a block to involvement in that organization.

At a certain point, any person who walked through the door of our community center [in Minneapolis] — which had a drop-in room — in drag, was attacked. It was politically incorrect and offensive to the lesbians. Those of us men who were attempting to organize our community were continuously put into a position where we had to choose an alliance with lesbians or with sexual minorities. It was an overt statement from the board of directors that I, the director, must never go to the baths in Minneapolis. I think those are some clear examples. I would have lost my position because it was not appropriate for a leader of the community to be doing such things. I cannot think that those have all been left away by time, that those kinds of pressures on people in leadership positions have been erased. I think that there are people in leadership positions who are going to the Mind Shaft and doing it and they are not going to tell their board of directors because there is still a tremendous pressure in gay life to "be good" and to "be nice" and to "be accepted by others." I'm not saying, when I was talking about anarchistic expressions before, you should go up to the state capital in Augusta, Maine, and insist that they acknowledge that you are into fistfucking. That's not my point, but among the groups there should be that kind of acceptance.

**ER:** That explains, somewhat, why the clone, who is not going to apologize for his sexuality, is often alienated from what is now the movement.

**JP:** However, the clone is much more powerful than the movement.

**ER:** In the *Christopher Street* article, you talk about the "revolution of the clone," and what the clone is in fact doing, simply by his public identification, even if it is just clothing, of himself as a homosexual.

**JP:** I think that the single most important thing about the clone, is that for the first time, we are beginning to quantify the gay community, which twenty years ago was a great problem. Twenty years ago we could not convince people we were there. The only thing we could do was to cite Kinsey's statistics. We all knew they were questionable, but we kept reciting the statistics. We got to know Kinsey backwards and forwards. All of a sudden, you don't have to prove your point, that there's a constituency out there that needs service, that there's a population out there that needs attention. All of a sudden, you have overtly gay neighborhoods that no politician can ignore, you have overtly gay economic bases that no mayor can ignore. At least at that level of politics, the clone has done it all and I think that the movement is out there someplace waiting for its army, and the army has attacked the other flank and won the battle.

**ER:** Some people say that the clone has done this by the usurping of ideals and attire and criticize the clone for over-reacting to gender roles and acquiring a hyper-masculinity. For, in fact, if the clone is ending invisibility, which in fact is something I strongly believe, he could be doing it in many ways. For example, you and I could both be sitting here wearing dresses. But we're not. We're sitting here wearing boots, button jeans, and general clone drag. Why has this evolved?

**JP:** It is important to recognize that gay men now — the clones — are also dealing with being men, but not in a proscribed fashion. We are thinking about ourselves as men, acknowledging liking some of these things. That was a tremendous no-no ten years ago, within the movement. You couldn't really like men. You couldn't like things that were supposedly socialized into you as being masculine. Now, I think, that whole question of socialization is open, to some extent.

On a personal level, what a lot of gay men have to do, *have* to do, is to deal with being male and to deal with this sudden denial of maleness by this society, and now, our denial of that denial. I think now we are seeing an overstatement, a necessary rebalancing, but we're also seeing many healthy things. For instance, I'm continually amazed by the people who put down people who would lift weights or would work on their bodies, assuming, by definition, it must be narcissistic, it must be negative and so forth. When, in fact, to be proud of one's body, to own it, to want to affirm it — if you're talking about sexual counselling, sexual health — is one of the very first steps you have to go through. The Nautilus man does not appall me. On the contrary, I am really pleased to see him, because that right there is a statement of positivity among gay men: You have enough self-image to want to make your body attractive as well.

**ER:** Isn't this the acceptance of societal definitions of "attractive"?

**JP:** No. I think there is a clear gay definition of attractiveness which is not the societal one.

**ER:** Some would argue that what is going on with the Nautilus man is a redirection of societal definition of attractive bodies, and that what we're doing is extending it, refining it, and adapting it to gay men. What they're arguing is that we have to get away from feeling that tight, muscular bodies are what is attractive, and we have to accept all kinds of bodies. I bring this up because it is my sense that many men are finally acknowledging the fact that we love the way men look, and we were socialized in this culture and I want to talk some about butch/fem issues because what I see now in gay masculinity right now which I love is that I see men who are stereotypically butch and yet they can be such queens when they want to be.

**JP:** They also have learned to receive affection, which is a very un-masculine trait. I think when we spend so much time talking about the body and the clothing, we're missing a much more important point, the idea of accepting affection. The idea of a man

saying out loud, "I like to get fucked." The idea of men spending time at Ogunquit or Provincetown beaches ogling bodies. This is a much more important statement than wearing flannel shirts, or button-fly jeans. That's part of the self-acceptance I mean about the clone community. Granted, we must all have traces of guilt, being that we grew up in this society, it is absurd to deny that. But it would be totally unacceptable to walk into a gay bar in Portland, Maine, and say "I don't like men," or in the midst of a conversation, to see someone that is attractive and to deny that there is an attraction there. It would be met with incredulity.

On the other hand there is another thing which I find essentially important. The clone, and his redefinition of what is attractive, has made attractiveness much more accessible than it is in any other segment of American society. First of all, height is no longer a yardstick for attractiveness. Short men are in. Tall men are in. That is absolutely true. Just go down to the bars and see who is being looked at. We have created the Nautilus, and any one of a number of other situations, where men can take control of how their bodies look. We have certainly expanded the definition of attractiveness to include, at least, Black men, to the point of integration, between the attractiveness of Latinos, and Italians. We're talking about the inclusion into "attractiveness" of groups that were never "attractive," and probably are not still considered attractive in American straight society. I'm only using them as examples and I'm not going to deny some limitations. There are situations of glandular overweightness and so forth. Some of us simply do not have perfect cheekbones and noses, whatever. So of course, we do not have a universal base for what is attractive. But, if one chose to be in an arena where one wanted to be attractive, it is almost totally accessible to gay men. If you want that kind of socialization, you can have it.

**ER:** As I think of it, a lot of the clone characteristics — facial hair, beards, short hair, baldness — which is becoming popular . . .

**JP:** Pot bellies are acceptable

**ER:** Hairy bodies, not hairy bodies, there is a much wider range of what is attractive now in the gay male scene than you'd find five or six years ago. One thing that still seems to be talked about a lot and hyped is cock size.

**JP:** Yes, we still have that hang up. We have a lot of other hang ups.

**ER:** We probably all know men, who have been very ordinary, not "attractive" men who have discovered Nautilus and have cloned out. It is interesting to me to recall what happens to those men. How people react to them, and to men who work on their bodies all of a sudden, who cut off their hair, who grow moustaches, who wear leather jackets. They can become much more popular in the bars and yet at the same time, there's a lot of questioning from, I'm sure, their straight friends, a lot of their gay friends or their women friends. Because you are not doing it for your straight friends or your women friends. You're doing it for you.

**JP:** It is absurd to think that men are wearing these clothes to do anything other than to attract other gay men. You can spend all the time you want to going back to the roots of masculinity in this society and probing what it means. That is not the purpose of cloning. The purpose of cloning is to identify with and attract other gay men, socially and sexually.

## On Living in Portland

**ER:** How do you come to find yourself in Portland at this time?

**JP:** It was a very conscious decision to move back to New England. I was living in New York at the time and I sat down and did a little analysis on a sheet of paper about where I wanted to be in a couple of years. I had gotten to the point where New York was a distraction to my writing rather than a source of any inspiration or energy and I didn't want to go back to Boston.

**ER:** Have you lived in Boston?

**JP:** I was born in Medfield [a suburb] and I have lived in this city twice. Quite frankly if I was going to put up with Boston, I might as well have stayed in New York, as far as I'm concerned. I wasn't totally willing to give up the city. I didn't want to give up a gay connection totally. I wanted to be on the ocean. I thought of Portsmouth [New Hampshire], New London [Connecticut] and Portland. Just happenstance, there was a situation which occurred which allowed me to move to Portland. I've been there well over a year now. I'm delighted to be back in New England. I had never ceased to be a New Englander. It is a very important part of my personal identity. While I did the whole nomadic trip of the modern gay man in San Francisco, and New York and Chicago, I never ceased to be a New Englander in my self-identity.

**ER:** How does that manifest itself?

**JP:** Some of the more powerful things that I remember — I went to college in Illinois, and one of the first things that happened to me under intense peer pressure was to lose my accent. And I had a very heavy accent. The sounds of "the natives" are utter music to my ear. I have a strong equation of losing my accent and being forced into a closet, as a personal mythology. The two things happened at the same time and I can't separate them. Portland is precisely large enough so that I have those urban things which I need, only one of those is a gay community — and it is a strong gay community, I feel — and just small enough so that I don't have to deal with some of the hassles of urban life, as it is defined anywhere else. I can essentially see any movie I want to see. I can get good theatre. There is an airport. It is a visually beautiful place, and I am very visual about my environments. I find Portland a stunningly handsome city.

**ER:** Have you been back to New York?

**JP:** I have only been back twice and it absolutely floors me. It absolutely blows me away. I don't think I had a single friend in New York who thought that I would last in Maine for more than two months.

One of the things about Portland is that it is a city of choice. Just like we all moved to Boston or New York or San Francisco, the gay men in Portland have moved there, by choice, from northern New Hampshire and Maine. They have moved to as much

of a city as they are going to deal with, and with very few exceptions, you can see right away who is going to go on to New York or wherever. For the most part, everyone knows that they are there for the duration, which has a tremendously calming effect on socialization. The most common reaction in Portland to someone's leaving is "He'll be back. They go away for a couple of years but they always come back."

In the beginning of my time in Portland, I listened to the people who had lived there for a long time talk about their trips to New York and I would think "Boy, they're reacting just like typical tourists." They'd talk about the traffic and the noise and the pollution. Well, I went back to New York for the first time on Thanksgiving and I was horrified by the filth and the pollution and the traffic and the coldness of people. I reacted just like every tourist that I used to scorn. I look at New York and I look at the last two trips I had made to the city and I am amazed that I survived them. How did I ever find all that energy to do all those things all the time? And how did I do it in such a place of loneliness? It is just amazing to me.

**ER:** How is the gay community different in Portland than in New York?

**JP:** Portland is much more couple-oriented and the society in Portland is totally structured to support couples. It works a lot harder. People have harder jobs, that they care more about and work on. The concept of a Yankee Puritan ethic is alive and well in Portland, Maine. It is inconceivable to be on unemployment longer than you absolutely must. There is really only one community even though the tourists come in the summer and you lose touch with people, come Labor Day, you're going to get back together again.

**ER:** How hard is it to be single in Portland?

**JP:** Not terribly hard. You can meet people at the bars. There is a pressure in Portland to be in a couple that never existed in New York. But I don't think there is a great problem being single. I don't find a great deal of judgmentalism. I think people assume that you are going to wander into a relationship. There is a lot more courtship in Portland, than there is in New York. If you trick with someone in Portland, it is assumed that you are going to see them again, essentially. We're talking generalities, of course.

There are also some things about living outside of Boston and New York that are real important to me. Things that I hadn't even noticed the lack of. Such as, walking into the post office and being greeted by name. Cashing a check without the teller looking up your account number. Courtesy.

## On Lesbians and Gay Men Working Together

**ER:** I have difficulty with a very skewed picture of lesbians which I see in the *Christopher Street* piece. I think the portrait you paint of lesbians is as if they were of one mind and one politic on sexual issues. I can understand this being the public view of lesbian-feminists in, say 1978, when dialogue on sexual issues had not reached the point it is at today, but I have a tendency to disagree with the viewpoint you take.

**JP:** I certainly don't think I am talking about every woman and every lesbian. I find women's organizations to be totally willing to break the weak alliance with gay men and to step on gay men. I think that after years of incredible demands that have hindered and wounded the gay men's movement, demands for purity — I don't think *parity* is a bad demand at all — the willingness to suddenly drop that alliance is appalling. The willingness which I believe I document in that article, of some women's groups to begin to use homophobia is appalling. And I don't think that it is something we can afford to ignore. Now individually I think there are many lesbian women who are interested and concerned about affirming gay men and I think that that happens as we affirm ourselves more and more. I am intrigued, for example, by all these letters over the past few months in GCN, about whether or not there are feminist men and what that means and all these women and men corresponding back and forth about whether it is appropriate, whether it is legitimate, and or what they feel about it and so forth. I also distinctly remember the woman who was the co-director with me of the community center in Minneapolis when that issue came up years ago. She said, "I don't want you to be feminist men, because if you are trying to be feminist men, you are still looking for mommy to take care of you, and you are still looking for mommy to give you approval. Now why don't you go out and get it yourself? Then we can talk about some things, but you've got to stop turning me into mommy." That's my response to the debate. We have to go back and find out things about being men; once we do that, we can come and talk. But we don't even have a definition of what is "man" so we want to take someone else's definition of this amorphous phrase "person" and try to put it on top of men. It won't work.

**ER:** I find it particularly interesting when you write that gay men feel betrayed by women. I think you are speaking there specifically about some gay activist men, because the clone, in general, which I also see as the vast army of gay men, has not looked to women for approval and has not participated in that alliance, much to the chagrin of some feminists. I think the men who feel betrayed by women are men who have made concessions and are feeling sold out.

**JP:** You may have caught me on the word and you may be right in terms of the word "betrayal." Part of what I hope is reported in that [article] is that there are many men out there who see assaults on gay men and whether the assailant is a woman or a man is irrelevant. I also remember during the Anita Bryant campaign a number of feminists and lesbians coming to a number of us and saying you have to stop saying hateful things about her and you have to take into account that she is an oppressed housewife. I hate overblown parallels all over

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# "Pro-family" Politics Right Wing Lightning, Left Wing Thunder

By Scott Tucker

Right-wing forces have made a programmatic attack on women, workers, gays, national minorities, and the poor under the guise of the Family Protection Act. Certain left-wing forces have now proposed a Family Bill of Rights, which is intended to be programmatically progressive. The political storm surrounding the family seems like right-wing lightning followed by left-wing thunder. When does opportunism on the left become collusion with the right? A notion has surfaced on the left which is dear to the right: namely, that gay people are a marginal form of life and deserve second-class citizenship. This notion does not attach itself accidentally to "pro-family" politics; but springs naturally from their very core. The "pro-family" right trumpets this notion boldly, but it remains a hidden tenet on the "pro-family" left.

## Second Class Citizens

Now word is out. John Judis, an editor at *In These Times* (*ITT*) is an influential democratic socialist newspaper with a circulation figure of roughly 22,000 recently (see *ITT*, Feb. 3, 1982) claimed that "society does not have the same responsibility towards homosexuality — whether as sexual behavior or as living arrangement — that it has toward the child-bearing family." That is an excellent definition of heterosexism. No one on the left would dare to claim that any other group — women, blacks, or Jews, let's say — deserves second-class citizenship. Already, and to their honor, there are staffpeople at *ITT* itself who wish to distance themselves from Judis on this matter. One gay staff member, Jim Rinnert, wrote a letter of protest which was signed in solidarity by twenty other staffmembers (*ITT*, Feb. 17).

"What Judis is suggesting," Jim Rinnert writes, "represents the danger of his personal ideology over my individual rights. In my opinion, in a society based on individual rights my lover and I — who have stuck together and supported one another for more than 10 years (at some times more closely than others) — deserve every bit as much 'concern' as do a heterosexual couple who may enjoy the benefit of legal matrimony." And Rinnert adds: "I insist that it is the individual's rights that are in question here, and not some ideological or political notion of 'family.' There is something in Judis' remarks that suggests that forming families is the only really significant contribution to society: those of us who through choice or physical limitation do not make babies have a lesser role to play. When I find opinions like Judis' voiced on the left — opinions at the root of which is an implicit prejudice based on choices gay men and lesbians (among others) have made in living their lives — then I realize that our rights are threatened even from the left."

That is, in general, well said. Yet what Judis is suggesting is not simply his personal ideology; we

dare not dismiss his views as the wayward notions of a wayward leftist. The "pro-family" left is larger than any one person or group, but Michael Lerner, a psychologist and director of the Institute for Labor and Mental Health, is its most notable guru. Back in 1978 he published an article in *ITT* called "Sanctify the family since new forms proved useless." Why this genuflection at the shrine of the family, why this odor of incense on the left? Because, Lerner argued, those who attempted "alternative lifestyles" were simply worshipping false gods. "By and large," Lerner wrote, "the communal experiments have failed, the attempts to build 'new forms' were found to be useless, and the people who went through them now talk about having 'grown up.'" One can call this realism — or one can call it resignation. My own experience in communal living was worthwhile, though heterosexism in my commune drove me out of it and into the gay ghetto (which itself has certain semi-communal, semi-commercial features).

In the same article, Lerner argued that by reinforcing "the emotional stability and security that most Americans reasonably want," his "pro-family" group could give stronger support to gay rights. According to Lerner, "people are mistaken to think gays are a cause of family insecurity or of relationships being less stable today . . ." In this case, the left is wrong and the right is right. Full and free lives exert influence: as gay people break from old social forms we are sure to cause much social insecurity and instability. Reactionaries have good reason to fear that their children will become strangers: gay liberation aims to make all people freer to be gay. Gay people are a blatant contradiction to the patriarchal Nature of Things: the right understands this, and that is why it wages war against us. The "pro-family" left can only support gays by denying that reality.

Michael Lerner has written that, for many Americans, "the word 'family' has a broad meaning: an institution dedicated to nurturing its members and rearing the next generation. These people see the family as a refuge from a dog-eat-dog society — a haven where love and commitment can take precedence over competition and struggle." Lerner's "pluralist" definition of family might include any social unit from a single parent household to the largest commune with children. It excludes any gay or straight group of adults who are not "rearing the next generation." In his effort to be diplomatic and magnanimous, Lerner might have included those folks and said, "What a nice family you have here!" Instead, as patriarch of the pro-family left he says to a non-monogamous couple or commune, "Haven't you heard that new forms proved useless?"

This wavering between diplomacy and patriarchy indicates a

stubborn contradiction at the core of Lerner's ideology, and at the core of the "pro-family" left. The "pro-family" left must embrace as much of society as it can within the fold of the family, otherwise it would not be "progressive." Yet if the term family can be defined so broadly that it becomes synonymous with society itself, then it ceases to have any specific meaning at all. Indeed, "family" then becomes a way of soothing and seducing millions of anxious hearts, instead of challenging people to use their heads.

Since 1978, Michael Lerner has become the guiding light for a group called Friends of Families. In the Feb. 6, 1982 issue of *The Nation*, Lerner published a piece called, "Recapturing the 'Family Issue.'" In this piece Lerner says not one word about gays: have we become too hot to handle, or merely more marginal in his view? The political program of Friends of Families includes "The Family Bill of Rights," which in Lerner's words "will take the progressive community from a negative position (e.g. opposing the Family Protection Act) to a positive one."

## The Two Paths



The proposal calls for community-controlled child-care; housing construction programs; tax incentives for parents participating in family support groups; a thirty-five hour work week and safety and health committees elected in the work place that would have the power to improve working conditions."

It makes sense for the left to fight for many of the reforms Lerner mentions: but they should be stripped of family mysticism. If the left demands new housing, why not agitate specifically for landscaping and architecture which would be conducive to communal life, and still provide

ample privacy? Atomized apartments and suburban homes are "new forms," historically speaking, yet they have proved very useful to capitalism. Why not create forms which break the confines of capitalism? How about some "tax incentives" for some of those new forms which leftists like Lerner find useless? Does the "pro-family" left defend the right of children to separate from their families and choose

## The Two Paths



another "family" — perhaps a gay commune? Does the "pro-family" left advance the sexual, social, and economic independence of the young, which goes far beyond liberal programs of child-care? *The control of children* is a central issue for the "pro-family" right: what is the "positive response" from the "pro-family" left? Children cannot be truly free until we create communities in which they, and all of us, can make more choices about our own lives. The "pro-family" left balks at many of these very issues, because a progressive program would challenge traditional authority of all kinds, starting in the home itself.

Friends of Families has already gained significant left support. Harry Britt, a gay elected official on the San Francisco Board of Supervisors, is a vice-president of the Democratic Socialist Organizing Committee (DSOC); James Weinstein, head editor at *ITT*, is also a DSOC member. Both Britt and Weinstein are on the National Advisory Board of Friends of Families and wield real power and influence in their fields. (Weinstein, like his colleague John Judis, takes a smug view of gay liberation.) The political strategy of DSOC is to work through the "left wing" of the Democratic Party. If DSOC pursues a "pro-family" political course, this will be due to the influence of leftists

like Lerner, Britt, and Weinstein. Whether on the community level or through the Democratic Party, the "pro-family" left aims to become a political force as powerful as the "pro-family" right, affecting the lives of millions.

## Code Words

It was a rare (and token) event when Greg Calvert, a gay activist, was given space in *ITT* to write about gay liberation, beyond gay rights. Calvert's article, "Why are leftists leaping to the family's defense?", appeared in the Sept. 30, 1981, issue of *ITT*. Calvert argued that, if the upcoming merger of the New America Movement (a socialist-feminist organization) with DSOC (Democratic Socialist Organizing Committee) "reflects what is happening on the socialist left, one could surmise that this historic juncture in America is marked by the abandonment of the liberatory tendencies of the New Left of the 1960's in favor of 'the defense of the family.'" Calvert acknowledged that the New Left was in some ways adolescent. But at least it was rebellious, not resigned. Calvert wrote, "In rushing to the 'defense of the family' we are falling prey to the same kind of fear that is manipulated by the New Right for its reactionary political purposes. The deep changes taking place in human relationships ought to be analyzed and understood in terms of the possibilities for human liberation, rather than running scared back into the comfort of Mama's apron strings and Daddy's lunch pail."

In the same issue of *ITT* Lerner responded to Calvert by arguing that the right is defending the patriarchal family, whereas the "pro-family" left is defending "families in all their varieties (including gay families, single parent families, extended families." Speaking for ourselves, my lover and I do not feel defended by such "pluralism"; we feel that our actual relationship is denied by it. My lover and I are not a family: we are lovers, friends, comrades, and members of the gay community. We have said good riddance to Lerner's strategy: opposing (appeasing) the right by trying to take the wind out of its sails. We chart a different course entirely. We recognize that there are gay couples who call themselves families, and we defend their right to do so. In the wild, certain creatures camouflage themselves to avoid being preyed upon, but we don't believe the word 'family' will provide much protective coloration for gays in our society. It rouses contempt from the right, it is an opportunist ploy from the left, and it produces an illusion of safety among gays.

When the "pro-family" left takes up "Mass Psychology," it ends up indulging in mystification. Note Michael Lerner's words in *ITT*: "The word 'family' is a code word for most people that conjures up images of long lasting intimate relationships, and the place in which one generation nurtures the next. Even when our

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## England

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... now it was over and in the bleak light of day they must go back to their homes; to the husband who came to London too often, to the lover who lost at cards, and to the child who grew too fast. (108)

Antoine, himself, more gadfly than aesthete, insinuates himself into society only to expose its hypocrisy and deadly charm. He thrives on abuse, not as martyr, but as outsider-by-choice within the inner circle. This alienation by choice excludes him from love, and thus from understanding human failure. His description of Sebastian's dereliction is chillingly lacking in compassion.

Catholic dogma admits human love only when it is secondary to divine love. The priest reigns as supreme advisor towering above family or friend. We register the damage to Sebastian's heart as slight only if we accept the fact that the scars of his Catholic childhood have healed, that his flippancy about Monsignor Bell and the family chapel is not a symptom of a great disorder of spirit. I don't believe this is the case.

Sebastian suffers the affliction of many Catholics, bad conscience:

And since Sebastian counted among the intruders his own conscience and all claims of human affection, his days in Arcadia were numbered. (127)

Charles lacks the stamina, the unremitting and unflinching gaze of the lover. When Cordelia insists that Charles does not understand Sebastian's life in north Africa, she is also unwittingly telling us that Catholicism is not inclusive; it

shuts out that which is not itself; it wants nothing to do with that which would enshrine humanism — or art — in place of God.

Charles possesses more self-knowledge than any of the self-flagellating Catholics, but he realizes that he is not up to the assault on Sebastian's heart. Sebastian in combination with Lady Marchmain is too formidable:

How often, it seemed to me, I was brought up short, like a horse in full stride suddenly refusing an obstacle, backing from the spurs, too shy even to put his nose at it and look at the thing. (310)

Cordelia is quite right about her brother as well:

They [the monks at Tunis] loved him there. He's still loved, you see, wherever he goes, whatever condition he's in. It's a thing about him he'll never lose. (304)

She stops short, however, because to try to explain why such a need cannot be satisfied would mean to apostasize: to question divine justice. Perhaps Sebastian is too lovable. Is he loved because he is weak (love as pity) or because he is beautiful? Or, are the two the same in that either trait lends itself to a passive acquiescence on the beloved's part?

There were times when I wanted to slap Charles silly. Touch him, cradle him in your arms I shouted to tv screen and printed page. I then remembered what he was up against. Lady Marchmain, Julia, Bridey and Sebastian (and to some extent Cordelia), despite their internal divisions, represented a united front in their final adherence to Catholicism. Charles cannot stomach any of it. No wonder

he winces so often — and so convincingly. There were times when Sebastian and Charles threatened to break the chains of Lady Marchmain's specious Catholicism, other times when Julia and Charles were tempted to put the human before the divine judgment. Charles asks for love, in his very reserved way, from brother and sister. Their denials come back to him unrelentingly, in moral imperatives. We have traveled a great distance in three-hundred-and-fifty pages or ten-and-some tv hours. Yet I still keep in my mind (and heart) what Charles unfortunately could not say to Sebastian:

But I was in seach of love in those days, and I went full of curiosity and the faint, unrecognized apprehension that here, at last, I should find that low door in the wall, which others, I knew, had found before me, which opened on an enclosed and enchanted garden, which was somewhere, not overlooked by any window, in the heart of that grey city. (31)

He could have told his odious cousin Jasper "that to know and love one human being is the root of all wisdom," (45) but he did not.

Charles never recovered from his expulsion from the garden. Convenience became his guide in life; he married based on it; he became a visual chronicler of houses at a period when many relics of earlier periods were being razed regularly. He remains untouched by his sojourn in Mexico, and speaks of himself as a small part of himself. Surrounded by philistines, only Anthony Blanche catches the lack of power in Charles's art: "a dean's daughter

in flowered muslin." (272)

Sebastian is exiled not only from the garden, but from society as well. He is guilty of not taking life seriously. He acts irresponsibly, not in earnest. The family is relieved when he chooses to live out his life in a place where being drunk is not inconvenient or compromising. When he takes up religion again (as Julia also does), it is not after an absence of belief, but only after a *divertissement*, a flirtation with life.

The quotation at the beginning of this essay is from the Lancing Diary, when Evelyn Waugh was eighteen. There is no diary of the Oxford years. In his Preface to the *Diaries* Michael Davie informs us:

Unpublished correspondence in the archives of the University of Texas contains a letter written by Waugh from Oxford to a schoolfriend, Dudley Carew. "For the last fortnight I have been nearly insane. I am a little saner now. My diary for the period is destroyed." In a second letter to the same correspondent, evidently written at about the same time, Waugh says that he has been "Quite incredibly depraved morally." Taken together, these letters suggest that he destroyed the diary "for the period" because it reflected the undergraduate homosexual experience, referred to by his authorized biographer, Christopher Sykes. . . .

In Davie's "Appendix of Names" at the back of the *Diaries* we discover under the entry for Waugh's first wife Evelyn Gardner the following:

At the time of her first meeting (1927) with Waugh, at a party in Portland Place given by the Ranees of Sarawak, she "resembled a ravishing boy, a page," wrote Nancy Mitford. . . .

Four years after Waugh published *Brideshead Revisited* Mitford published *Love in a Cold Climate* in which she gave the French, English, and American reading public the flamboyant Cedric, whom she refers to in a letter to a friend as "the sweet pansy." The novel was not well received in England, even less so in America. Mitford explains why:

"It seems in America you can have pederasts in books so long as they are fearfully gloomy and end by committing suicide. A cheerful one who goes from strength to strength like Cedric horrifies them. . . ."

Nancy Mitford was not a religious person; Evelyn Waugh was. This fact as much as anything else explains the diseased hearts that are dissected in *Brideshead*. I would like to think of this extraordinary novel, at least up until Charles is dismissed by a disappointed and disconsolate Lady Marchmain for having failed her (and, she would add, Sebastian as well), as the missing Oxford diary.

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## Family

continued from page 10

actual experience does not correspond to our expectations, most people do not reject the ideal of family life, but are upset that the ideal has not been realized." It seems only the most suspect deviants could reject such an ideal. This is not, however, the conclusion Andrew Hacker reached after reviewing the 1980 census figures and a half-dozen studies on marriage and the family. "We are not the kinds of people our grandparents were, and we live in a world that is vastly different from theirs." In defending "the ideal of the family," the "pro-family" left resorts to magic: like Lerner, it "conjures up images" which deny "our actual experience." And it translates political programs into "code words" which elicit conditioned reflexes.

If the erosion of the family has brought much commercialization and loneliness into our lives, then the same erosion has also been a genuinely liberating social force. Our atomized society is quite literally *in suspense*: the atoms may crystallize once more into traditional families, or society may evolve in more communal forms. To the extent that human and political will directs history and shapes society, the "pro-family" left has chosen sides with the past. "Many progressives . . .", writes Lerner, "suspect that pro-family programs are a Trojan horse for the revival of patriarchy." Indeed.

This suspicion is confirmed when we discover which folks "pro-family" politicians are willing to throw to the wolves. An article by John Judis, "The danger of ideology over politics," appeared in the Feb. 3 issue of *ITT*. The title is misleading. Judis attacks feminists and gay liberationists who remain critical of the ideal and institution of the family. *This* is what is meant by "the danger of ideology." Instead, Judis champions the "pro-family" feminism of Betty Friedan and the "pro-family" leftism of Michael Lerner. *This*, then, must be "politics." Friedan has a long history of doing the work of sexists by dividing straight women against lesbians, and in the name of "unity." Echoing Friedan's line, Judis argues that "by unjustifiably identifying the ERA with questions of sexual behavior, feminists helped scare off many women who might have supported the ERA on its merits, but who

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# Family

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became alarmed over what they believed were the anti-family implications of the amendment." But Judis and Friedan are wrong: it was sexist right-wingers who forged the link between the ERA and lesbianism as such, knowing they were attacking a weak link in the women's movement. It then became a matter of principle for straight and lesbian women to strengthen their links with each other. What "unity" is salvaged if lesbians become pariahs? And what, finally, does legislation like the ERA mean if liberation is not for all women?

The family, Judis goes on to argue, nurtures the young and provides (familiar theme) a haven in a heartless world. "Far be it from me," Judis writes, "to argue that it does or could perform these functions flawlessly. But the family is the primary and best institution within our present society for performing these functions and therefore ought to be defended." Imagine a benevolent capitalist arguing that capitalism provides jobs: "Far be it from me to argue that it provides this function flawlessly, etc." Rampant family violence and unemployment are among the "flaws" in both cases. People live as best they can within our present society, but socialists aim for socialism, and that means more than survival.

### Rights Without Status

John Judis takes special care to distinguish gay rights from gay liberation. Judis considers himself a supporter of gay rights, and attacks "partisans of gay liberation" who criticize the family. "In my opinion," writes Judis, "society's approach to gay liberation should be civil libertarian: whatever consenting adults do is their business. It should be illegal to discriminate against individuals because of their sexual preference." John Judis has learned his lines very well! As Allen Young says in his new book, *Gays Under the Cuban Revolution* (which *ITT* is reluctant at this time to have reviewed in its pages): "Marxists like to superficially support something they call 'the democratic rights of gays.' I like to parody this position by calling it the 'let them vote, let them work, don't beat them up' approach to gay liberation. Leftist journals accordingly deal with gay liberation by publishing 'atrocity' articles about violence against gays. Ideas originating in gay journals, however, have not been given much exposure in the left press..." This is a good description of the editorial policy and politics at *ITT*.

Having given lip-service to gay rights, Judis adds this: "But society does not have the same responsibility towards homosexuality — whether as sexual behavior or as living arrangement — that it has toward the child-bearing family. As long as the family is the main institution for perpetuating our society, its members require special concern, as demonstrated minimally in such measures as tax write-offs for dependents. In this sense, society must do what it can to defend and preserve the family. And the role of the left is to seek out the most positive ways to do this."

One woman has already written to *ITT*, objecting quite rightly that "Women bear children, families raise them." Suppose Judis had written this instead: "Society does not have the same responsibility towards non-reproductive people as it has towards people who reproduce, whether they be gay, straight, or bisexual." Then it would be clear that Judis has given second-class citizenship to all people who don't reproduce. Judis, like any right-wing dema-

gogue, simply used homosexuality as the symbol of non-reproductive sexuality. Judis uses homosexuality the way Lerner uses family: as a "code word," as a means of "conjuring up images." The image in the case of gays has been one of decadence and social irresponsibility, and thus society does not have an equal responsibility towards gays as it does towards reproductive straights.

But Judis is not one of Falwell's Fundamentalists. No, Judis is a leftist who supports gay rights, as distinguished from gay liberation. We know that Ronald Reagan himself opposed the anti-gay Briggs Amendment on the grounds that it was an invasion of privacy. In the case of gays, "the right to privacy" has often meant nothing but our right to the closet. Yes, that right is also worth defending, but when we fight for gay liberation we fight for nothing less than our right to the world. "Pro-family" forces, on the right and left, can only "support" gays the way a sterile laboratory medium "supports" a virus: the virus survives in isolation, and the danger of contagion is reduced.

Gays presently have the "right" to remain outside "the main institution for perpetuating our society," as Judis so rightly calls the "child-bearing," child-rearing, and child-owning family. From a socialist point of view, our present society should not be perpetuated, and therefore the family deserves critical examination. ("Pro-family" leftists like Judis plainly cannot imagine reproduction and nurturance without the family.) The courts continue to kidnap the children of gay parents: children are a form of property which belongs to heterosexuals. If we were to socialize the care and nurture of the young in freely formed and freely chosen communities, then certain forms of property and slavery might vanish. Likewise, the distinction and tension between men and women, gays and straights, "parents" and the "childless" would grow ever less important.

There will be no human liberation if human beings cannot survive from day to day, and this becomes the ultimate justification for "pro-family" politics on the left. But it is the job of liberals to tinker with capitalism and do no more; socialists must maintain a socialist perspective. A socialist "pro-family" strategy is like a socialist "pro-money" strategy. It is surely ultra-left idiocy to urge people to drop out of families into a social void, just as it makes no sense to be moralistic about money when capitalists control wages. But just as it would be mistaken for socialists to sanctify wage-slavery, so it is mistaken for socialists to sanctify the family. The question remains: Is the family a neutral vessel we can fill with any wine we choose? Or is it, in fact, a social form shaped and freighted by the past? The "pro-family" left avoids an answer because it seeks to confuse living units of all kinds with families, at the same time as it makes a patriarchal/populist appeal to the family. It must be stressed that the "pro-family" trend is only one symptom of opportunism on the left: other symptoms are sure to surface in time.

### Love and Work

Certain forces in the gay movement itself are already taking the fast lane of "pro-family" politics. This trend is compatible with gay rights in the narrowest sense — as a heterosexist like John Judis makes so clear. But those who are committed to gay liberation, feminism, and socialism must take a firm and principled stand against all "pro-family" politics, left, right, and center. Are we therefore "anti-family"? No, there is no reason merely to reflect the

politics around us. People who struggle to support, and survive

in, existing families deserve our support, even as we remain critical of the ideal and institution of the family. For example, how can we support a woman who holds one job as an unpaid houseworker in her own home, which is considered private labor of love, and who must also hold a job outside the home earning less than a man for the same work? Liberals may be content to equalize wages, and to urge men to share housework. Such reforms deserve support. But socialists cannot be content with the systematic antagonism between our private and public lives — in fact, between love and work. One ideal of the family might be a communal longhouse full of children, friends, and lovers, with communal laundries, kitchens, and childcare, and with time and space for seclusion. But once the social and economic functions of the family have been socialized, then "the ideal of the family" coincides at once with an ideal of community. There will be tedious tasks in the best of societies, but socialism will come when we transform all work into a labor of love.

## HOW DO I SPELL FAMILY?



## HAMBURGERS England

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For as long as the interlude lasts in the novel or on the tv screen I, and the friends I huddled with for many Monday evenings, were mesmerized. Of course the novel's world is glamourized; it is appallingly misogynist (Book I opens with Oxford "pullulating" with women for one entire day); and it is dependent as much on dulling the nerves as it is on stimulating the senses. For the other side of this exclusively male club we must turn to Virginia Woolf's *Three Guineas*. (Her novels, by the way, are a different matter.)

Evelyn Waugh, whether or not he was privileged by virtue of the love of a Charles or Sebastian, turned his back on life in the service of his craft. What saves such a decision from being a cliché is a remark he made very late in life, ostensibly about the Church he embraced:

When I first came into the Church I was drawn, not by splendid ceremonies but by the spectacle of the priest as a craftsman. He had an important job to do which none but he was qualified for. He and his apprentice stumped up to the altar with their tools and set to work without a glance to those behind them, still less with any intention to make a personal impression on them."

1. Michael Davie, ed., *The Diaries of Evelyn Waugh* (Boston: Little, Brown and Co., 1976), pp. 112/153.
2. Evelyn Waugh, *Brideshead Revisited* (Boston, Little, Brown and Co., 1945; reprint paperback ed.), p. 181. All future page citations in parentheses are to this edition.
3. Davie, "Preface" to *Diaries*, n.p.
4. Davie, *Diaries*, p. 795.
5. Harold Acton, *Nancy Mitford: A Memoir* (New York: Harper & Row, 1975), p. 75.
6. Acton, p. 75.
7. Davie, p. 788-89.



# Preston

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the place. It is not helpful for me to know what childhood crisis a homophobe went through. At a certain point when you are under attack you are under attack. Evil is evil, whether because of a lack of political education or not. The clone won't see the fine distinctions. I think it is going to come as a surprise for a lot of women to see that. I know that the vast majority of women who are in Take Back The Night in Portland may be horrified by what I say in the *Christopher Street* article.

**ER:** Why?

**JP:** First of all because there is a sort of self-righteousness to that part of the women's movement. It has no gray. That's a function of many political movements. Second of all because I don't think most of the participants thought. I think at some point there was a maligned decision involved in some of those actions in Portland. I don't think many of the participants thought about it.

I also don't think women are used to gay men saying no.

**ER:** Has it happened? What I have seen in my limited experience in the movement in recent years is that when gay men get confronted with an unhappy situation, they drop out. I think there is a tremendous turnover of both men and women from the mixed gay movement because of that. I believe it is based on what I consider the inaccurate concept that we — gay men and lesbians — are one people. That somehow you can push them together and say that we are one community. I think that, on a functional level, this is not true for most people. It makes people with very different boundary systems feel like they have to mesh them and many people cannot fit into that meshed system. What do you think the possibilities are right now for lesbians and gay men working together?

**JP:** Working together for what? To mesh together? I think that is a dead end, a waste of both group's energies. On certain levels, it is reality that society will not separate us, and we'd be fools to think that we can be separated. If political action in terms of legislation is desired, then you have to work together, and you have to decide the ground rules for doing that. I think it is much more important to get a gay men's movement going.

Gay men have no other place to go than the gay movement. Women make choices to float between the lesbian movement, the gay/lesbian movement, and the women's movement and there are many women floating back and forth. I don't mean that as a pejorative verb either. At different times in their lives they make different sets of priorities. But this is the only movement we as men have that deals with these issues. The "men's movement," besides being miniscule, is an even less likely alliance between gay and straight and bisexual men than between gay men and lesbians.

## On a Gay Men's Movement

**ER:** Where do you see the germ for a gay men's movement coming from?

**JP:** I see the germ for a gay men's movement coming from social organizations which are just multiplying like crazy. Some of the most important things happening for gay men right now organizationally are community choruses, community bands, softball leagues, bridge clubs — they are proliferating like mad and they're doing it without any kind of real movement

organization and nothing will infuriate me more than somebody who is going to say that they're frivolous. It is not frivolous for a gay man to get up on stage at Lincoln Center and sing with the gay men's chorus. It is not frivolous for a gay marching band to be in the Christopher Street Day Parade. From that, you are starting to get a self-affirmed, self-identified, self-collected population of gay men together who are prioritizing their lives in groups and you are really starting to develop community.

What have we as movement people offered to gay men as we tried to organize them over the years? Consciousness raising groups? Places where they can volunteer to do shitwork labor? We've offered them drop-in centers where we correctly were offering services to drop-outs. What about some kid who just graduated from the University of Minnesota, gotten his first job at the First National Bank of Minneapolis where, because he was going to choose to be gay, knew that he would never become an upper echelon person? What was he going to do when he walked into the drop-in room? His peers weren't there. There were no activities to appeal to him. It is very important that I emphasize that the drop-in center, the community service aspect was correct, they were essential, but also we'd give him consciousness raising, political awareness that often did not inform his life. We also told him why he should be offended about homophobia, not because he was actively closeted but because he simply was not self-selected as an activist or a street person. It didn't affect him. It is an abstract thought, "Why do I have to have a gay civil rights bill," to many people. But, and this is the organizational person speaking, if there are 400 members of a gay men's chorus in New York City and they go to Lincoln Center for their concert and they're told they're faggots and they can't have a concert. No way. Suddenly there's a crystallization and a concretization of what gay oppression is.

**ER:** That makes a lot of sense to me, but it doesn't fully explain, for example, what one gets out of a baseball team. It has to do with the primary issues which we have as gay men. Our issues are primarily social and sexual, which is the surface oppression we experience. These issues are political at base, but they require social and sexual answers. I think that a lot of men are finding these answers without anyone telling them to pursue this direction. I love that this is happening throughout the country. It is very different than what we expected gay men's organizing to be today.

**JP:** There are a lot of different ramifications of this. By some of the definitions, including the clones, the idea of playing on the softball team, when it is looked at from the outside (which can be lesbian or non-clone movement people, or straight people) it looks like, "Hey look at all those men trying to be macho Burt Reynolds!" You can perceive of it from that angle. Another angle — which I will blindly take — is "Look at all those men who are refusing to be sissies!" I don't think they are the same statements. I do not find a parallel rejection of non-masculine people as masculinization happens to the gay man. The clone, by wanting his body to be athletic, wanting to wear certain clothes and look certain ways, isn't running around, as far as I can see, and putting down other people to get there.

**ER:** Also if you look at any of the social groups there is a tremendous diversity of what is acceptable behavior — even on a baseball team — much greater than uninformed people expect. A gay baseball team is not filled with nine jocks. There are a lot of men who

are now playing third base who used to stand in right field. It is a very exciting change that men can reclaim these sports and also that there are a lot of gay male non-competitive sports going on, too.

**JP:** Look at the Chiltern Mountain Club. Now that's an exciting thing. The fact that they are going mountain climbing or bicycle trips or swimming together. They are also, by definition, broadening the definition of what is means to be a gay man. They are changing the arenas where you can be gay. The great cry of activism in the beginning was let's go out and create alternative socialization places from the bars. Well, we've got it — out of nowhere and not from those organizations that were calling for it, because we were predefining what needs were being met. We didn't look at the bars to see that needs were being met there and the reality is the gay bars have always been as much of a social setting as they have been a sexual setting. At the same time, there is a community built around the Mind Shaft.

**ER:** I am impressed visiting leather bars coast to coast with the realization that there is a national and international community built around these bars. I can go to the One Way in Los Angeles and see men I've met at the Spike in New York or Mary's in Houston or the D.C. Eagle. I wonder if I can go to a leather bar in any city in this country and not see someone I know. I find that a wonderfully validating experience.

**JP:** I don't want to come off as if I am unaware of or unconcerned with issues of class. One of the things about clone society is that it is a classless society. Not total, but it is accessible to people from every class. It is not defined by wealth. You do not have to be wealthy to buy button-fly jeans. It is not defined by being a professional.

It is also not defined by age. One of the amazing achievements of clone culture is that it has taken dramatic steps to broaden sexual appeal among gay men beyond men in their twenties and thirties. Older men who clone themselves are able to find themselves acceptable and comfortable in clone society and this has allowed for a great diversification of this aspect of the gay male community.

Another thing is that many, many clones have opted out of traditional career paths of American men. They are perfectly willing to do a job of a certain amount level of income which is barely middle class, in order to be clones. That willingness to choose being a clone over what were supposed to be the desired goals of the American man has to be noted. One of the most reprehensible things I've seen the movement do has been to attack the small gay businessman, because what he is doing is purposely opting into self-employment out of those other situations which kept him closeted. It is a conscious move for those men to own those guest houses in Provincetown. They are not rolling in money. Some of them are doing fine, but they consciously left careers to do that, in order to be gay. Or the greeting cards shops. There are very few, if any, millionaires out there in that whole process. But they are opting out, and creating being gay as a primary consideration in their life.



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# Classifieds

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## GCN SPECIALS

### THURSDAY

GCN proofreading and correcting. No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

### GIVE GCN A WEIGHTY GIFT

If anyone out there has an accurate, functional postal scale, we would greatly appreciate it. Ours has seen better days, and for legal reasons, we must have a good postal scale. Call Mike or Amy at 426-4469 if you can help us out. Thank you.

69 cents can buy a lot of information and enjoyment. That's what it costs to send 1 lb. of bks to a lesbian or gay friend in prison. Lots of people have given us bks, now we need some money for postage. Think about it, you spend as much to buy a cup of coffee. Lesbian & Gay Prisoners Project, c/o GCN, 22 Bromfield St., Boston 02108 or 426-4469.

### MICROFILM READER WANTED

The GCN staff would love to be able to read its back issues on microfilm, but cannot afford to buy a film reader. If anyone has access to a used one or would like to donate one to the office, please call Mike at 426-4469.

### DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

### FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

## PRISONERS

The American Civil Liberties Union (ACLU)'s National Gay Rights Project has announced the formation of a Gay Prisoners' Group which will "document incidents of selective abuse or discrimination suffered by lesbian and gay prisoners at the hands of police, the courts, jail or prison personnel or other prisoners." This is the first comprehensive program for collecting data on the status of gay prisoners. Anyone having information about selective abuse in U.S. prisons should send it to Don Campbell, ACLU NGRP Prisoners Committee, 633 S. Shatto Place, Los Angeles, CA 90005.

## ORGANIZATIONS

### D.O.B.

Support organization for lesbians, 1151 Mass Ave., Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

### NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

### DO YOU SECRETLY LUST

After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrs? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

### GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information in gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800 from noon till midnight.

Socialist-Feminist Discussion Bulletin; articles on: Trends in the women's mvt, reproductive rhts, lesbian/gay liberation, community org, wkling women, soc-fem theory. Available from: Solidarity, a Socialist-Feminist Network, 4360 23rd St, SF, CA 94114. \$3.95 (inc. postage). (c)

### WOMEN PRINTERS

Typesetters, press operators, strippers, bindery-workers, are invited to join us in regular pot-luck meetings. Compare notes about your job — hear informal talks on occupational safety, union organizing, etc. — help work on a newsletter and other projects. For meeting times and locations call 266-6644

### IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5 pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. (212) 243-8181.

### NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now. Write: Ganymeade Society, c/o Karl Volk, 43 Whittier Blvd., Poughkeepsie, NY 12603.

WOMEN! to bring all our demands to gether into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

New women's media gp committed to lesb. education outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc., 36 Colwell Ave, Brighton, MA 02135. 367-2086 (8)

### SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

### GAY/LESBIAN AND JEWISH?

'Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

### BOSTON LESBIAN/GAY CATHOLICS

Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

### MEN IN LOVE WITH BOYS

BOYS IN LOVE WITH MEN  
You are not alone. Join us. For more information write: NAMBLA, PO Box 174-S, NY, NY 10018 or phone (212) 475-0987. (38)

## PUBLICATIONS

### PLEXUS

San Francisco Bay Area Women's Newspaper since 1974 brings you monthly feminist news, reviews, features, community forum, calendar & more. Subs are just \$8/yr; sample copy \$1. 545 Athol Ave, Oakland, CA 94606. (1/mo)

Monthly calendar of women's events in Maine, New Hampshire and Vermont, \$1 for sample issue, \$7.50 per year. Write: Full Circle, P.O. Box 235, Contoocook, NH 03229. (15)

Subscribe to BIG MAMA RAG, a monthly feminist newsjournal. \$6 per year, \$10 outside the U.S., FREE to prisoners. Contact BMR, 1724 Gaylord, Denver, CO 80206.

### POLITICALLY INCORRECT!!

Get your copy of Focus's "Politically Incorrect" issue available now at New Words and Glad Day or directly by mailing \$1.35 plus .25 postage to: Focus, OCBC, 1151 Mass Ave., Cambridge, MA 02138. Hurry! They won't last.

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

### GRAB ITT

Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In These Times, 1509 N. Milwaukee, Dep A, Chicago, IL 60622. (29) (30x)

### HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746 (516) 427-1289. (12)

### THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

### FOCUS

A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mnth. 7pm at OCBC, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.

### GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

You folks are doing a great job for all us gay prisoners with your 'prisoners seeking friends' list and your articles by us prisoners. From the ad you ran for me I've met two friends who've kept me sane and satisfied. Two friends of mine in here asked me to enter their names for pen-pals. Thurman PITTMAN, 35533, STU-275 is a young black gay who's softspoken and sweet-natured, and Jerry ARMBRUSTER (5-B-90), 27883 is a skinny white gay who always has a smile for everyone. Both are at Box 900, Jefferson City, MO 65102. Thanx.

Prisoner of French origin, speaks French. Goodlooking, goodloving, looking for right mate. Only serious, sincere need apply. Release in 6 mos. Charles WHITTINGTON Jr., 83803, Mag 1, Angola, LA 70712.

Thanks a lot for the books! I've almost finished *Lavender Culture* already. It's great! Could you also please list me in your penpal section if possible. Thanks! Maurice D. LEWIS, N-10502, Box 87, Menard, IL 62259-0087.

I'm hoping that an ad in your publication will help me to meet new and interesting people. Thank you for this opportunity. Paul ROBINSON, 44831, C-28, Parchman, MS 38738.

20 year old in prison would like to correspond with a *sincere* (added emphasis) person of any age. Either gender is okay. My only request is that you don't write only out of curiosity. Please don't hesitate. Thank you. Richard DEEDS, Box 607, Carson City, NV 89702-0607

Seems like I'm really starting this year off with a bang, for politics has become my road and here I have stumbled across you — a politically oriented gay mag. Must be something to serendipity after all (a meeting of opportunity and preparation!). I'm a black male interested in progressive politics, and the whole of the life process. Rest assured that if your paper is denied we (others here and me) will coordinate out activity with yours for the constitutional test. In struggle, Robert Roberson, 271247, Box 16 Eastham Unit, Lovelady, TX 75851.

There are so many reactionary guards and inmates around here that sometimes I feel like an open target (being a known gay man), but it helps keep my spirits up to study the gay and political books you send and I thank you and I hope I can find some people to rap with about all this stuff. Thanks for everything. Emmette MITCHELL, Folsom, Box C-22649, Represa, CA 95671.

Bit of a poet, artist, into nature and fun and transsexualism. No family (you can imagine!) to share myself with. Thanks for the names of people to write to around here for legal help. Would love to have some penpals. Send photo if possible (It makes it easier to write if you can see the person) and a stamp. Thanks. Terry Barkley, C-30333, CTCF PHU-2, Box 686, Soledad, CA 93960.

Gay inmates and young prisoners threatened with sexual exploitation in institutions throughout the country, benefit from the work of the PROMETHEUS FOUNDATION. You can help by joining the penpal group or any of several other vital programs. For information and a copy of FIRE! (the newsletter) send SASE to: The Prometheus Foundation, 495 Ellis St. #2352, San Francisco CA 94102.

Age 24, 5' 10", 180 lbs., W, Bi-sexual, Brown hair, brown eyes, love sex, swimming, body building, outdoors, boating and beaches. Alva Cruse #48157 C/26, Parchman, MS 38738.

GM-Young incarcerated male without family or friends seeks correspondence and visits from counterparts. Please forward S.A.S.E. to: Alger Retherford, #40901 U-7, Parchman, MS 38738.



## Prisoners Seeking Friends

Thanks for trying to send the books. Guess they didn't let them in because they thought they were obscene. That's how their heads work. I wish you could get someone out there to write. I do need some companionship. If life is just a bowl of cherries, then I'm in the pits. Well, drop me a line if you can. Gary POLLEY, A-88212, Menard, IL 62259.

Gay MBA, professional funeral director, semi-professional pilot wishes to correspond with people who feel that love means more than sex and that there is more to freedom than being outside the prison walls. Michael A. PARROTT, 13941-A, Box 14 (11-72), Bolse, ID 83707.

I hope when this letter reaches you it find you enjoying all your vivid expectations of life. I'm writing in hopes of obtaining a link to the outside world thru correspondence. I have a family but we haven't been in touch. I'm a universalist seeking progressive correspondence. Age and looks unimportant. Rennie ATWELL, 81577, Camp J (G2R4), Angola, LA 70712.

I was just recently sentenced to serve 50 years for a robbery I did not commit, and really believe that had I not been a transvestite I would never have gotten sentenced. I'm trying to deal with the reality of it while seeking a lawyer to help me defend myself. Penny HILL, 10019, Box 41, Michigan City, IN 46360.

Thanks for your letter. Yes, I'm working on the article for GCN and yes some books to read would be great! As for penpals I've about given up on ever getting any. I think prisoners have been given such a bad name on the outside that no one wants to write us. Thanks anyway. Al CUNNINGHAM, 75753, Box 600, Tracy, CA 95376.



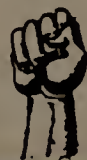
Hi! My name's Sloma, incarcerated for 2 to 5 years, expect release within the next 18 months. I'm 21 years of age, into S&M, I'm by preference, the slave, and looking for a master. Color is no barrier, I'm your puppet, pull my strings and I'll dance to your music, any age, will answer them all. Mike Sloma #162091, P.O. Box 779, Marquette, MI 49855.

I am a 36 year old black male. I am interested in white males between the ages of 20 and 45. Lonnie P. Hawkins #108021, P.O. Box 779, Marquette, MI 49855.

I'm incarcerated for 25 to 45 years, recently imprisoned, I'm 18 years old as of January 5, 1982. I'm looking and expecting numerous correspondence as an adequate substitute for sensitive companionship. So... come on write me, come one come all. Will answer all letters received. Jammie Ray Burke #158257, P.O. Box 779, Marquette, MI 49855.

I'm originally from Boston, lived there most of my life and I never knew we had so many gays there, and pretty ones at that. I've seen since I've started reading G.C.N. that there are plenty of gays in the Boston area. I'm a little gay myself, about 100%, been this way for about a year now. I never knew I had these potentials, but I feel comfortable with it. I'd like to find another gay lover, before I get out. Until then... Cias! B. Rivers, P.O. Box 106975, L-3, Reidsville, GA 30499.

My home town is New Orleans, LA, but I do not have to go back there! I have been gay ever since age 14 (1964) and I am very versatile, however, in being 100% honest, I prefer to fulfill the "fem" role, and I do pride myself on being a fairly good "wife!" When I was last free I worked on trucks, cross-country, as a helper and relief-driver. I no longer possess a drivers' license, but that can and will be remedied, soon after release. All I am looking for, at this time, is just someone to write to! I am lonely and a pen-pal would surely cheer me up, if I luck upon a prospective mate: HALLELUJIA! If not, "se la vie!" Bobby Carr B-032759, P.O. Box 1100-1746, Avon Park, FL 33825.



TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Lonely prisoner, due for release in 82, has no family or friends, looking for real friendship. Would love to hear from interested people out there. Honesty a must! Stamps appreciated. Will answer all letters. If you care write Debra Lee FILBERTH, #150367, Box 147 #130, Lowell FL 32663.

Looking for a pen pal. Please write Dianne JOHNSON, 06141-016, Box A, Alderson WV 24910.

I am 18 and have 9 months left to serve. I would like to correspond with someone that I can relate with. Christine Marie TULLO, BA #2409, 7th floor, 550 W. 20th St., NYC 10011.

I am a young female, age 23, under the sign of Capricorn. I love anything that means being free with the mind-soul-body. But mainly love is my gay way of life. Anyone interested? Dawn Marie Lee Schreiber, Box C #N07067, Dwight IL 60420-0319.

My sign is Virgo. I enjoy dancing, social drinking (no drugs). I would like to write sophisticated older women (26-45). I'm in the Cal. Institute for Women. Roxanne MUNOZ, W15623, C.I. W. Frontera, CA 91720.



# Calendar



**Boston, MA** — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: volleyball Jay 262-4896; swimming 227-5363; basketball 236-1914; general outdoors events #s John 275-1336 and 864-0823.

## weekly events sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

**Cambridge, MA** — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (817) 482-6874 or 247-5485.

**Boston, MA** — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

**Boston, MA** — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

**Orono, ME** — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

## coming events mar 23 tues

**Boston, MA** — Celebration Party for BAGLY (Boston Alliance of Gay and Lesbian Youth) from 8-12pm at Spinoff, 145 Ipswich (near Metro). \$3 (free skate rental if you mention BAGLY) Info: 491-0242.

**Boston, MA** — Potluck for people interested in working at the Cauldron Experimental Theater in some way: performing, maintenance, networking, producing, imagining a strong lesbian and gay base. 7:30pm. Cauldron, 22 Randolph St. (near Dover T stop; off Harrison).

**Boston, MA** — Organizing meeting for a Boston community lesbian and gay chorus now in formation. All women and men interested in organizing or contributing ideas are invited. Women interested in conducting are especially sought. Info: 776-7563 or 666-9087.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Z. Budapest, high priestess of the Susan B. Anthony coven, a bewitching evening! 2 shows: 7pm everybody welcome; 9pm women only. 355 Boylston St. (at Arlington St.) \$5.

## 24 wed

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Susan Bernstein, slide show "How women are portrayed in advertising — and how we are." Wed. eves are women only. 355 Boylston St. (at Arlington). Doors open at 7:30 and close at 8. \$3.

**Framingham/Milford/Franklin, MA** — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

**Concord, NH** — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

**Northern VT/NH** — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

**Concord, NH** — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

## monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

**Providence, RI** — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

## tuesday

**Boston, MA** — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

**Battleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Billitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Cambridge, MA** — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

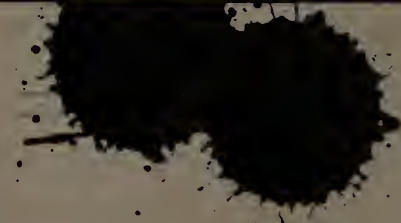
**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

## wednesday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) discussion group for youth 22 and under from 7 to 9pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.



**Cambridge, MA** — The Women's Center weekly Introductory informal discussion groups. This week's topic: friendship. 46 Pleasant St. (Central Sq.) Info: 354-8807.

**Cambridge, MA** — Harvard/Radcliffe Gay Students Assoc. meeting with Parents of Gays. Info: GSA 495-5476 (M-F, 6-Midnight)

## 25 thurs

**Boston, MA** — GAY COMMUNITY NEWS PROOFREADING. SEE THURSDAYS ABOVE FOR DETAILS.

**Nashua, NH** — Greater Nashua Area of NH Lambda, a lesbian organization. Open rap session. 7pm. 10 Piermont St. Info: (603) 889-1416.

**New Haven, CT** — "Solitary Days," from the works of May Sarton, created and performed by actress Judy Sloan. Ed. Ctr. for the Arts, 55 Audubon. 8pm. Info: 772-2788. (Tonight thru Sat.)

**Cambridge, MA** — Mass. Women's Political Caucus informal gathering for people interested in electing feminists to political office. 6pm. MIT Faculty Club Penthouse, Sloan Bldg., 50 Memorial Dr. Public invited. Cash bar til 9.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets every Wednesday. Info: 583-8447 or 586-1503.

**Boston, MA** — Boston Tea Party 2 1/2 meets to organize community against loss of our liaison to mayor's office. Info: 723-6327.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Billitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Augusta, ME** — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8 pm. Open to all.

**Lynn, MA** — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

**Hempden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

## thursday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US FOLKS!). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

**Boston, MA** — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St.

**Boston, MA** — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

**Northampton, MA** — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

## 26 fri

**Boston, MA** — GCN VOLUNTEER NIGHT FOR SENDING OUT THE PAPER. MUCH FUN! SEE FRIDAYS ABOVE FOR DETAILS.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Eric Law, an evening of original men's music. 355 Boylston St. (at Arlington) Doors open at 7:30pm and close at 8. Everybody welcome! \$3.

**Boston, MA** — "Revenge of the Cat/men," a performance piece of gay male sexuality by Clovrr Chango. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison) Tonight, tomorrow, and April 2 & 3. 8:30pm. \$4. Info: 542-8575.

**Orono, ME** — Maine Lesbian and Gaymen's Symposium and Second Annual New England Conference of Lesbians and Gays: "Working Together." Mar. 26-28. Memorial Union, U of Maine, Info: Wilde-Stein Club, Mem. Union, U of M, Orono Maine 04473.

## 27 sat

**Boston, MA** — "Revenge." See 26 Fri. above.

**Boston, MA** — Black and White Men Together (BWMT) Boston is having a "Coming out party for Spring," at the Arlington St. Church, 355 Boylston. Door prizes, food, dancing. 4-8pm. \$3.50 donation.

**Boston, MA** — Oasis, a coffeehouse with entertainment. Tonight: Sherry Pedone and Susie Schoonmaker, country, folk, blues. 355 Boylston (at Arlington). Doors open at 7:30pm and close at 8. \$3. Everybody

**Worcester, MA** — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry. In-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Ell Center. 7m.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458.

## friday

**Boston, MA** — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

## saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



welcome.**Boston, MA** — Gay Professional Men's Group presents Tobias Schneebaum, anthropologist/artist with a slide show/lecture. 7:30pm. Hill House, 74 Joy St. Social hour after. BYOB.

**Northampton, MA** — Pioneer Valley People's Gay Alliance. Spaghetti dinner to benefit the Springfield Gay Hotline and newly formed Amherst/Northampton Lesbian/Gay Men's Hotline. 6-8pm. Unitarian Society, 220 Main St. \$4. Info: (413) 586-5979

**Worcester, MA** — Women Outdoors. Running workshop (bring running gear). 1-3pm at Dynamy, 57 Cedar St. \$2. Info: Linda 1-752-2495, Sally 1-791-3348 or Barbara 1-422-8138.

**Orono, ME** — Interweave: Unitarian/Universalist Gay/Lesbian Community meeting. 6pm. U of Maine, Mem. Union.

## 28 sun

**Cambridge, MA** — Women's Center. Older women's discussion group for those interested in sharing experiences with others. 46 Pleasant St. (Central Sq.) 2:30pm. All older women are welcome. Info: 354-8807.

**Cambridge, MA** — Merrymount Music Society. Concert/social (every 4th Sun. of the month) at Phillips Brooks House, Harvard Yard. 3pm. Free. Contributions of food or drink, and donations welcome. Info: 742-7997.

**Cambridge, MA** — Conference on Feminism and Judaism. A day of workshops at Harvard Hillel, 74 Mt. Auburn St. Info: 628-1136.

**Gloucester, MA** — Multi-media art auction to benefit Maenad, a women's literary and visual arts journal. Viewing 4-5pm, auction 7-9pm. Gloucester House Restaurant, Rogers St.

The deadline for Calendar items is Tuesday at noon for the following issue.